

# THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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## Eccliaetical Affairs.

### THE PREMIER ON RELIGIOUS EQUALITY.

THE banquets given by the Masters and Wardens of Merchant Taylors' Company have more than once been distinguished by the oracular utterances of the Prime Minister for the time being, apparently designed to shape the future course of the Conservative party, either in regard to the tactics which they were thereafter to employ, or to the policy which it had become expedient for them to pursue. On Wednesday night last, Mr. Disraeli, the Earl of Derby, and the Marquis of Salisbury were admitted to the honorary membership of the company, and the occasion was naturally turned to account for a magnificent spread, to be succeeded, equally of course, by "the feast of reason, and the flow of soul." Mr. Disraeli, in the appropriate order of things, was the great man of the occasion—*primus inter pares*—the representative *par excellence* of the great Conservative party in the United Kingdom. To his speech, after dinner, we, for the present, confine our attention. More correctly we might say, to a few sentences of his speech. The Right Hon. Gentleman, who is sometimes dull but never commonplace, took the opportunity on Wednesday last of exhibiting "religious equality" under a new light; and, inasmuch as the phrase was originated by us, and the interpretation put upon it was peculiar to him, we crave the indulgence of our readers for a few words intended to point out and illustrate the wide difference there is between us.

Mr. Disraeli, extolling the rôle played by the Conservative party in the modern history of England, said, "We have contrived to solve three great political problems. We have combined religious equality with a National Church; we have maintained the authority of monarchical and aristocratical institutions with a large distribution of political power among the people; and we have made a free exchange of commodities consistent with the existence of a prosperous, because untaxed, industry." In other words, the country is indebted to the Conservatives for having given legislative effect to the three prominent ideals attributed to Mr. Pitt and Lord Grenville—Religious Equality, Parliamentary Reform, and Free Trade. We confess we are always somewhat at a loss to know how to take Mr. Disraeli, when he resorts to the art—of

which he is, perhaps, the most consummate master in this country and in these times—of "high falutin" on historical grounds. He is so sublimely audacious that we can hardly resist the temptation of laughing in his face, and one confidently expects to detect in his eyes a chuckling response to one's own merriment. He deals with fiction as though it were solid fact; he manipulates fact into the most illusory fiction. There is grandeur of conception associated with majesty of style likely enough to impose upon the unwary the impression that he is in earnest, and that he really believes what he says. His compact sentences, often sparkling with wit, seem to carry with them a weight and profundity of meaning which take his hearers by surprise, but, when critically examined, his gold and silver turn out to be nothing but electro-plate—"Brummagem ware"—utterly useless except for occasional display—there is nothing in them on which a sober inquirer can rest his convictions. They flash a momentary brilliance into the eye, but they will not bear handling. They are not so much historical, as they are the fantastic forms which are moulded by Mr. Disraeli's imagination out of history, for the purpose of the hour.

"We have combined religious equality with a National Church." Let us bear in remembrance that this is about the first time the right hon. gentleman has permitted himself to use the phrase "religious equality," as representing a reality. It is not so long since that he described the thing covered by the phrase as a practical impossibility. Religious liberty he could understand; religious equality was but the *ignis fatuus* of a heated fancy. Men could not be equal one with another in regard to their religious affairs. There must be disparity in their views, and consequently, in their relations. We need hardly say that no party in the State has ever laid claim to religious equality in this sense. We doubt whether the Premier ever suspected this to be the meaning of the actual claim put forward by the advanced wing of the Liberal army. If he did, he has changed his opinion. He indirectly admits that there is such a principle as that of religious equality, and that to have combined the concession of it with the existence of a National Church is a matter for legitimate triumph to the Tory party.

But what is Mr. Disraeli's conception of that principle in its concrete form? It cannot be the perfect equality of every subject of the realm before the law, irrespective of his religious convictions. It cannot be that the State deals with, or is bound to deal with, everyone coming within the range of its authority, without conferring advantage, or inflicting disadvantage, on the ground of his religious beliefs and associations. Even the right hon. gentleman himself would find it difficult to maintain, more especially after the passing of the Scotch Patronage Bill, that in North Britain the third of the population, invested with all the privileges and the endowments set apart by the Legislature for the maintenance of religion, and two-thirds of the people neither recognised nor assisted by the State in their religious capacity, are on a footing of equality, so far as the operation of public law is concerned. Nor is it likely that he would assert this to be his meaning in reference to England, and to the respec-

tive positions of Conformists and Nonconformists. He has affixed to the actual state of affairs, for which he and his party are mainly responsible, a label snatched from the hands of his antagonists, and he pretends to make that "religious equality" which he has chosen in his irony to call so.

Mr. Disraeli had, no doubt, a reason, while studying the characteristic beauties of religious equality, to exclude from his contemplation all that part of the population not comprehended within the pale of the Establishment. The principle over which he rejoices is that which the law allows to be operative within the Church, and not outside of it. There the equality of differing parties is recognised. "There have always been parties in the Church. There were parties in the Church of Jerusalem—(Hear)—and as long as the various nature of man subsists those parties will subsist also. There are some minds that find no adequate spiritual exposition except in ceremony. (Hear, hear.) There are some spirits, on the other hand, which require for their solace exaltation and enthusiasm; and even within the hallowed enclosure of the ecclesiastical precinct free thought will become restless and press its inquiries. (Cheers.) Yet all these moods of mind are consistent with fealty to our National Church." Yes! This is the Conservative leader's view of the principle of religious equality. It is a principle to be enjoyed by Churchmen in relation to each other, but by no means to be conceded by Churchmen in relation to the rest of the community. The text will bear further illustration, but we have reached the ordinary limits of our space, and must defer to another occasion the further observations it suggests.

### RUBRICAL REFORM.

In the preface to the Book of Common Prayer we are informed that, "the particular forms of Divine worship, and the rites and ceremonies to be used therein, being things in their own nature indifferent and alterable, and so acknowledged; it is but reasonable that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of authority should from time to time seem either necessary or expedient." We further learn that the alterations made in 1662 were the result of "great importunities used to His Sacred Majesty" Charles II.; "whereunto His Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his subjects of what persuasion soever, did graciously condescend." This sounds very reasonable; and it is extremely satisfactory to remember that His Most Religious Majesty, who might best be described as belonging to the polygamous persuasion himself, was anxious to extend to others the latitude he so freely used. Still it happened somehow, that the comprehension actually proposed was not quite so ample as these professions would lead us to expect. And, what is still more paradoxical, the directions for Divine worship heralded by the most modest deprecation of any claim to infallibility, and by the most candid expressions of readiness for any further necessary reforms, have resulted in a combination of the most rigid law with the most licentious and reactionary practice of which we have any example in our English institutions. For two hundred years those directions, minute, all-embracing, and slavish, remained almost entirely unaltered, while all other national institutions were in a state of flux. And for the same two hundred years the men supposed to obey them did precisely as



they pleased, provided only that their vagaries tended towards Rome or infidelity, and not towards the practice of Nonconformist churches.

The stagnation cannot be explained by the absence of any recognised need for "changes and alterations according to the various exigency of times and occasions." Nor can the impunity of Romanising and Rationalistic license be wholly accounted for by the liberal or indifferent temper of the Church. The real truth is, that from the time of its re-establishment in 1662, the Church occupied an anomalous position, which became more and more apparent and more incongruous as the political constitution of the country was developed. The secession of two thousand clergy with a vast body of adherents made the national character of the Church even then a vain pretence, of which the most cruel persecutions served only to reveal the unreality. And the indisputable fact that for long periods the religious life of the nation lay almost wholly outside of the Establishment, still farther isolated it from the vital influences concerned in national growth. It has been the happy peculiarity of English history that movements of political reform have been mainly promoted by men of strong religious convictions. And whether a happy thing or not, it is certain that those convictions have for the most part been wrought by spiritual forces which the Establishment never knew how to value until too late. Catholic Emancipation, the repeal of the Test and Corporation Acts, the first Reform Bill, and even the abolition of the Corn Laws afford sufficient illustration of our meaning. Divine right has faded away from our national theory of Monarchy; but it still remains in the Prayer-book doctrine of bishops and priests. The right of private judgment is nowhere in the world more securely established than in England, but almost every page of the Prayer-book proceeds upon the stolid assumption that in matters of religious worship we have no right whatever to exceed the latitude which "those that are in place of authority" "graciously condescend" to allow us. The congregation of the body politic has triumphantly established its claims to carry out its own counsels by means of its own elected representatives. The congregation of the body spiritual, so far as the Episcopalian portion of it is concerned, has no system at all of organised representation, but is obliged to be content with the chattering ghost of a spiritual Parliament, known as Convocation. In a word, whatever boasts may be made of the hold which the Church has on public opinion, it has hardly any more connection with the real constitution of the country than the dead branch of a tree has with the growing trunk that it only encumbers. This is the real explanation of the existence of a law rigid as that of the Medes and Persians, in combination with a practice that is simply chaotic.

As our readers are doubtless aware, the directions concerning the use of Church formularies are called rubrics because formerly written in red letters, though now generally printed in italics. These rubrics imply what the direction at the beginning of the Prayer-book plainly states, that "all priests and deacons are to say daily the morning and evening prayer," and "the curate that ministereth in every parish church or chapel, being at home and not being otherwise reasonably hindered, shall say the same in the parish church or chapel where he ministereth." The rubric directs that:—"The curate of every parish shall diligently, upon Sundays and holydays, after the second lesson at evening prayer, openly and in the church instruct and examine" the children of his parish in the catechism. The rubrics also give the minister of the parish very precise directions as to what he "shall say" in the visitation of the sick, and leave him no option except to shorten the exhortation "if the person visited be very sick." That service, as we need hardly remind our readers, contains the arrogant words: "By His (Christ's) authority committed to me, I absolve thee from all thy sins, in the name of the Father and of the Son and of the Holy Ghost." There are also a variety of directions, including that for the frequent recital of the Athanasian Creed, which are equally repugnant to the common sense of many church-goers, and equally dear to the Romanising clergy. It is to such directions as these, of course, that the Bishop of Peterborough referred when he denounced as madness the attempt to enforce the law all round, and then voted for the Archbishop's Bill, which offers special facilities for doing so. At the same time it seems to be pretty clearly understood that if the Public Worship Regulation Bill becomes law, it must necessarily be associated with some measure of rubrical reform. For if Ritualists are to be prosecuted for doing things about which the rubrics are silent,

it will be impossible by any episcopal manipulation of the law to prevent the prosecution of Evangelicals for not doing things that the rubrics expressly command. But then how is this reform to be brought about? Who is to effect it? It is, indeed, conceivable that Parliament might, in sheer indifference, pass a measure which had been thoroughly matured by those most interested, and agreed to by all parties alike; but that Parliament will ever take the trouble to make a compromise between furious ecclesiastical factions, is as little likely as that it should undertake a reconciliation between the east wind and rheumatism. On the other hand, the bishops are scarcely so popular with their clergy that any proposal of theirs can be regarded as the voice of the Church. Under these desperate circumstances there seems nothing for it but to have recourse once more to the poor old rusty machinery of Convocation. But the shrieks and groans consequent upon the mere attempt to set it in motion are already excruciating. What it would be if the Bishop of London were to persevere with his astounding proposal, imagination altogether fails to conceive.

#### ECCELESIASTICAL NOTES.

It may be said that the Public Worship Regulation Bill has at last been only passed through the House of Lords. On the motion for the third reading even Lord Lyttelton thought proper to take exception to it. As he said, he had not opposed the measure, but he thought that the machinery by which it was to be worked was bad, and especially he regretted the loss of the ancient judicial power of the bishops—which is certainly, by the action of the lay lords, taken from the bishops as the bill stands at present. But Lord Lyttelton saw some aspects of the question which other Churchmen have not seen, or at least, have not expressed. He went to what we may term the "fundamentals." He referred to the fact that ceremonies were only symbolic—but still, as we should say, symbolic—then he frankly said that he was "ashamed that, in the presence of the Roman Catholic members of that House, and of the Dissenters outside it, questions should be discussed amongst Churchmen in a manner which exposed the Church and religion to the attacks of scoffers." Lord Lyttelton proceeded to say that the true remedy was to enter on a revision of ecclesiastical law and of the rubrics. Now, it so happened, that Lord Lyttelton, in the course of his speech made a reference to the Apostle Paul, and remarked that if "St. Paul" were "among us" now and heard the disputes that were going on, he would say, "You are mad." But where are disputes going on excepting in the Act-of-Uniformity Church? Is there any other known ecclesiastical quarrel in all England excepting the quarrel between the several parties in this Established Church? Methodists and Baptists, Congregationalists and Presbyterians work together in perfect harmony, but the representatives of the different parties in this one Established Church spend all their surplus energy in simply reviling each other.

However, Lord Lyttelton, after saying that the best way to reconcile differences was to amend the law by allowing "large liberty on both sides"—that is to say to make the Church an *omnium gatherum*—repeated the words of Archbishop Tait to the effect that it was necessary in the interest of the principle of the Reformation. The Lord Chancellor supported the bill, evidently with all his heart especially defending it from the attacks of those who considered it to be "an assault on doctrine." But Lord Cairns's speech was the speech of a *nisi prius* lawyer rather than that of a statesman, for it is, of course, absurd to suppose that this bill is not intended to crush the Ritualistic party, although, in all probability, it will never be called into operation for that purpose. What was the use of speech after speech upon this subject? Lord Selborne declaimed, probably unexpectedly, in favour of the measure. To him, Lord Salisbury, a member of the Government, who denounced it, and then Earl Grey spoke in its favour, while the Archbishop of Canterbury next beseeched the House of Lords to pass it, although scarcely a clause or a word of the original bill which he had introduced remained. It has passed the Lords; it is July; and who can say that it will pass the Commons? Mr. Leatham's amendment is on the paper, and there can be no doubt that the discussion will be hot and thorough. "The Church," as it calls itself, is at the mercy of "Jews, Infidels, and Dissenters"—the only Church in all Christendom that is so, or would

be so, and it must take the consequences. The question is, whether Mr. Disraeli will support it? No doubt he will, although we are pretty well aware of his opinions about the Established Church.

What a curious thing it is to find that the most prominent question of the day is what the Reformation meant, what it settled, and, indeed, whether it settled anything. You may go back farther, and ask whether there has been any Reformation at all. Deal with history as the Chevalier Bunsen dealt with it, and as Mr. Freeman now deals with it, and you would say at once that the Reformation was a myth, that neither Luther nor Henry VIII. ever lived, and that all the authors on what we have hitherto considered to be the history of these times never had any existence. Why, therefore, should we be talking about a Reformation at all? Was there a Reformation? We believe that that is generally acknowledged; but we find this in the *Morning Post*, notwithstanding:—

The unfortunate thing is that all parties claim the Reformation on their side. The Reformation, in fact, had two periods; the first when it distinguished between things Roman and things Catholic, and the second when it confounded them. The one gave us Catholicity, the other Protestantism. The House of Commons and its leaders in determining what to do with Lord Shaftesbury's bill will have to settle on which of these two lines they will proceed, since the Reformation, as popularly understood, includes them both. The wisest course for the promoters of the bill would be to withdraw it, and throw all their strength into the passing of the Bishop of London's Bill, which in twelve months would render Lord Shaftesbury's unnecessary; but, failing that, the next best thing would be for the House of Commons to throw it out.

The result of this is that nobody is assumed to know what the Reformation means, or whether, as the Ritualists hold, it really meant nothing. Had not this better be decided at once, as it can be, by an appeal to authentic history?

There is talk, as there must be, and will continue to be, of the reform of Convocation, especially when it is proposed to invest Convocation with legislative powers. Let us quote, in view of this, the following correspondence which took place in 1855:—

Lambeth, July, 1855.  
Sir,—As President of the Convocation of Clergy recently assembled, I have the honour of enclosing to you an address to Her Majesty, which passed both Houses, and which, in the name of the Convocation, I hereby offer to Her Majesty's gracious consideration.

I have, &c.,  
(Signed) J. B. CANTUAR.  
Right Hon. Sir George Grey, Bart.

TO THE QUEEN'S MOST EXCELLENT MAJESTY.  
We, your Majesty's faithful subjects, the archbishop, bishops, and clergy of the province of Canterbury, assembled in Convocation, humbly represent to your Majesty:—

That committees of Convocation have sat, and after careful consideration, have reported to Convocation on various subjects deeply concerning the spiritual welfare of this realm, namely, on the measures needful for enforcing discipline amongst the clergy; the extension of the Church; the modification of her services, and the reform of the representation of the clergy in the provincial synod of Canterbury.

We are convinced that the full consideration of these subjects is of great moment to the well-being of our Church; but in order that our deliberations on these, and any matters which your Majesty shall see fit to submit for our consideration, may be so conducted as to give to the Church the fullest satisfaction, that in such deliberations the mind of the clergy will be fairly expressed, we humbly submit to your Majesty that it seems desirable to modify the representation of the clergy in the Lower House of Convocation.

We venture, therefore, humbly to pray your Majesty to grant us your royal licence to consider and agree upon a canon or constitution to be submitted to your Majesty's consideration for effecting such modification.  
(Signed) J. B. CANTUAR, President.

Whitehall, 7th August, 1855.  
My Lord Archbishop,—I have had the honour to lay before the Queen the address transmitted to me by your grace on the 27th ultimo, from the archbishop, bishops, and clergy of the province of Canterbury assembled in Convocation, praying Her Majesty to grant them her royal licence to consider and agree upon a canon or constitution to be submitted to Her Majesty's consideration for effecting a modification in the representation of the Lower House of Convocation.

I have the honour to inform your grace that this address was graciously received by Her Majesty, but that Her Majesty has not been advised to comply with its prayer.

I have, &c.,  
(Signed) G. GREY.  
His Grace the Archbishop of Canterbury.

This leads us to Convocation as it presented itself at Windsor on Monday, where, however, it sang only a small tune, and made none of those great claims to being the proper governing body of the Church with which we are so familiar. Mild, on the contrary, was its address to the Queen, and mild was the reply. Not a word was said on the one side about any Erastian invasion of the rights of the Church, and not a word on the other side, about the anti-Erastianism of the the Lower House. Everything that was serious was kept in the background, excepting the slave-trade, with which Convocation has had about as much to do as the Jennerian Institution, or say, the



Society for the Suppression of Smallpox. However, the slave-trade gave occasion for a sentimental observation on both sides; and although Convocation has never moved an inch in the way of its abolition, it got Her Majesty to say that "the Church might rely upon her continual desire to suppress it." Next time Convocation approaches the royal presence, we suggest that it might say something about the measles or the whooping-cough.

Archdeacon Denison again! But there is not an honest man nor a bolder man in the Church. The archdeacon presided at Westminster last week on some dedication festival—never mind what—and taking for his text the words, "He must increase, but I must decrease," proceeded to refer to the persecuting spirit that had arisen in England in this present nineteenth century. The Church—the Church is persecuted. It seems to be a fact, for Archdeacon Denison not only believes it but knows it. Said the Archdeacon—

At this moment persecution was reviving in this country among themselves, and was about to try the people to see what they would suffer for Christ's sake. Persecution came in the disguise of the garb of peace, with a scroll on his forehead bearing the words, "Obedience to the law." He was full of wiles, and what did he hold in his hand? He held two charters in his hands; the one in his left hand being the old charter of the Church of England—the primitive and Catholic Church of England, torn across and defaced. What did he hold in his right hand? He held that charter which began first to be made in the year 1688 when politics marred religion. He held in his hand the charter which was now completed in this country—the charter of religious license. Every manner of belief and non-belief was allowed in this country, all save one. There was one that was interfered with, there was one attempted to be put down, one against which the spirit of persecution was levelling all his efforts, and that was the old Catholic and primitive faith in the Church of England, the old manner of worship handed down from the very days of the apostles.

Perhaps there is no greater comfort to a man of a certain order of mind than the conviction that he is being persecuted. The Archdeacon belongs to this order, and hugs his persecution to his heart. Well, perhaps he is none the worse for it, and certainly he does not inform us how he is so persecuted. Will he do so? The old Nonconformists knew what persecution meant, but an Archdeacon in clover: what it can mean to him?

#### SCOTTISH CHURCH NOTES.

(From our own Correspondent.)

The delay in bringing forward the Patronage Bill is being utilised in Scotland, and during next week there is sure to be an increasing flood of petitions pouring into Westminster. Dr. Begg has been writing to the Tory paper in Edinburgh that if the Free Church were polled, it would be found that three-fourths of its members are in favour of the measure! This is one of the round assertions for which the Doctor is rather famous. His hardihood in uttering it has made people stare a little, and it will probably have an effect the reverse of what he wishes. Free Church people will not be satisfied everywhere to lie under the imputation of supporting what they condemn, and petitions will now come from quarters where, in other circumstances, the inhabitants would have remained silent. For the feeling is curiously prevalent that this is a grand mistake the Conservatives are going to make, and is so decidedly favourable to disestablishment that in that interest we ought to be glad if the measure is carried. This feeling has been keeping many from saying anything good or bad about the matter, but of course if their silence is to be misinterpreted they will be under an obligation to declare themselves.

To show how the wind blows, I may mention that I have this very evening received a letter from a minister in a purely rural district, who tells me that he has just sent off a petition against the bill signed by eighty-seven householders, eight of them being farmers. My friend is one of the 500 men who in 1843 left the Church Establishment of Scotland. He was minister of one of the most beautiful of our country parishes, and for upwards of thirty years he has been the honoured pastor of a Free Church in the same locality. Such men are deeply, I may say personally, interested in the question now under discussion—and my correspondent has shown this in his own case by publishing a tractate on the subject, for he holds the pen of a ready writer and is not unknown in the circle of religious literature. The tractate is anonymous, and as nothing appears in its title-page to indicate its origin, few will know what I have now told you about its author. I think your readers will be interested to hear how a quiet Disruption Minister views the bill which is so soon to be discussed in the House of Commons, and which is offered to us a panacea for

all our ecclesiastical difficulties.\* The following are one or two extracts:—

Had the Government approached the different Presbyterian churches of Scotland, and conferred with them, if something could not be done for a general adjustment of Church matters in Scotland, the spirit of the Government would have been vindicated before the country, and in the present state of feeling among the Presbyterians of Scotland a beginning might have been made for the mitigation of ecclesiastical differences. This would have been legislation in the interests of the religion of the land. Instead of this, the Government have devoted their legislation entirely to the interests of a party, and that party is the Established Church.

The bill is as unconstitutional as it is unpatriotic. The great constitutional statute which would have guided a constitutional Government in a measure of this kind, is the fœtal Act of Parliament of 1567 anent the true and holy Kirk in Scotland. This Act defines as the subject of the true and holy Kirk "the people of this realm that profess Christ as he is now offered in His Evangel, and do communicate with the holy Sacraments, as in the Reformed kirks of this realm they are publicly administered according to the Confession of Faith." This statute defines those whom the State should acknowledge. It defines and includes the United Presbyterian Church and the Free Church of Scotland, as plainly as it does the Established Church.

"By this bill," the writer proceeds to say, "patronage is abolished as a great wrong. . . . Those who had suffered wrong by the use which had been made of patronage, were manifestly the parties whose case should have been considered, and if possible righted."

The United Presbyterian Church represents the two secessions, which had been caused by the tyrannical dealings, of which patronage was the occasion, both in the case of Ebenezer Erskine and of Thomas Gillespie. The Free Church has still ministering in her pulpits not a few of those men who, under the coercion of conscience, were forced to give up their livings because of the hard decisions which, in the courts of law, patronage had been made the occasion of.

Common equity demanded that the grievances which these two Churches had suffered from patronage should be taken into account, and be remedied so far as that was possible. But both of the Churches are ignored by the bill as if they had no existence. The only church which is acknowledged is the Established Church, on "the majority of whose intelligent members" patronage sat a very light load, and whose ministers were enjoying under patronage the comforts which others had righteously given up. For this Church the bill does all that such a bill can do, and it does this with the ill-concealed purpose of attracting to its fold members from the faithful and protesting Churches. The transparency of this is unquestionable.

This is sharp practice. Were it attempted in a Sheriff Court in the most pettifogging case, a just judge would rebuke it into annihilation. Yet is it openly and unblushingly produced by the House of Lords for the benefit of the Established Church, and in the interests of national religion!!! So much for the tract.

The motion of which notice has been given by Mr. Ramsay will afford that gentleman an opportunity for making a telling speech. Mr. Ramsay is one of the two unpaid members of the Scottish Education Board, Sir W. Stirling Maxwell being the other. He is a most intelligent man, and has done yeoman's service on the board. He is also a Free Churchman, and has taken a great deal of interest in ecclesiastical matters. What he professes is that in those parishes where the number of communicants is under a certain figure—where, in short, the inhabitants have in mass left the Establishment—the endowments shall be handed over to the school board! It is a most rational proposal, but if it were carried the thin edge of the wedge would be so surely inserted, that of course it will be voted down by acclamation. Such an idea, however, is well worth ventilating, and Mr. Ramsay's speech will not be thrown away.

Principal Tulloch has come to the rescue of the Church in its difficulty. He is concerned to see the *Scotman* writing against the bill, and he has written to say that if the Liberal party insists on putting disestablishment into its programme, he will be under the painful necessity of withdrawing from it? It would be no great loss. As a rule, the Established clergy have been the thick and thin supporters of the Conservatives; and if the Principal has voted in Fife for Sir Robert Anstruther, it has been mainly because Sir Robert has been so very willing to act as the representative of the Establishment. Dr. Tulloch accompanies his warning with certain ill-natured and would-be contemptuous flings at the doings of the Dissenters, who have dared to come between the wind and his nobility.

I see that reports have been laid on the table of the House with regard to the number of communicants in the Established Church. These reports will be narrowly scrutinised, and ought to be. At the least they will afford a very fallacious view of the real state of matters, for the "rolls" of the churches are kept with a looseness which can inspire no outsider with confidence, and at this parti-

\* The tract is entitled, "The Government Patronage Bill for the Established Church of Scotland, calmly and conscientiously considered." (Edinburgh: MacLaren and Mackiver.)

cular juncture than is an immense temptation to make the most of everything. The mischief is that the "mistakes" will not be exposed in time to give reliable information to those most concerned.

#### MR. GORDON'S LIBERATION LECTURES.

FLINT.—There was a large audience in the Welsh Independent Chapel here on Thursday evening last, to hear Mr. Gordon lecture on the "Disestablishment of the State Church." P. Ellis Eyton, Esq., M.P. for the Flint Boroughs, presided, and spoke very warmly of his pleasure in being there, and introducing the lecturer. He (Mr. Eyton) repudiated most emphatically such a state of things as enabled one man to say that his was the State religion, and his neighbour's not. Mr. Gordon then clearly summarised the case for the Liberationists on all the broad grounds. There was no opposition, and the heartiest votes concluded the meeting.

DENBIGH.—Next evening, Mr. Gordon was in the large Assembly Hall in this important town, and was accompanied by Mr. Evans, of Llansantffraid, the Society's agent. Mr. Gee, member of the executive, presided, and there was a full and enthusiastic audience. Mr. Gee spoke very gratefully, in both languages, of the Society's labours and prospects, and then introduced the speakers. Mr. Gordon took for his text the extraordinary statement of Mr. Disraeli, two nights before, at the Merchant Taylors, that "we (who?) have combined religious equality with a national church" and, first, disputing the facts, urged, secondly, that it was so much the worse for the facts, and, third, that if the facts were so, that we had religious equality, then we had had enough of the facts. Mr. Gordon's statement that either our "religious equality" or our "national church" was a sham, and that just in proportion as we had gained the former, the latter, as such, had declined, was well received, and his concluding demand that the days of the combination of which Mr. Disraeli spoke should speedily close. Mr. Evans followed in Welsh, and other friends, and the meeting pledged itself, by distinct resolution, to sympathy with, and active future support of, the Liberation Society. Then followed the usual votes, and the large audience dispersed, the recent Rhyl debate having done no little to draw them together in public meeting in such numbers on a glorious June night.

#### THE PRIMATE'S CHURCH BILL.

In the House of Lords on Thursday, on the motion that the Public Worship Regulation Bill be read a third time, Lord LYTTLETON said he regretted the loss of the ancient judicial power of the bishops, but he thought the remedy for the practices complained of was to be obtained by a complete revision of the law on the subject, and the proper principle on which to proceed in reforming the rubrics would be to allow a very large liberty on both sides. If the bill when passed into law should be administered in a one-sided way, it would not be received with general acquiescence or confidence in the country.

The LORD CHANCELLOR said he had seldom known any measure, the effect of which had been so utterly misunderstood out of doors as the present bill, owing, perhaps, to the changes necessarily made in it from time to time. It was an entire misapprehension to suppose that the bill contained any attacks on doctrine, for no offence was created by the bill with respect to doctrine or to ritual. Neither was it correct to say that the measure would alter the status of the clergy of the Church or introduce new offences. The bill was merely a measure dealing with the mode of procedure, rendering it less cumbrous and expensive, and, therefore, he had come to a conclusion in favour of the bill. The advantages to be expected from the bill were:—

In the first place it secures authority and uniformity of decision arising from one permanent first-class judge for the whole kingdom, acting where necessary, on the spot, in place of a number of shifting and inferior diocesan judges or assessors. In the second place, the bill secures the removal of the bishop out of the arena of contentious litigation with his clergy, and the limiting of his judicial office to cases of consensual jurisdiction in the nature of arbitration. (Cheers.) Thirdly, the bill secures the confining of litigation where it must be resorted to, to one original hearing before a competent judge, and an appeal to the highest tribunal. And lastly, the bill provides for the simplification of procedure and lessening of expense, by substituting for the old and cumbrous ecclesiastical machinery a simple procedure of a special case, and judgment upon it. (Hear, hear.) Your lordships may entertain different views upon these matters, and I can understand the clergy and laity take different opinions upon some of these points, but what I cannot understand is that, those who contend that these provisions are wise or unwise, expedient or inexpedient, should regard them as attacking in any way the doctrines of the Church. Whether this bill may or may not work with that advantage which those who support it expect, it is impossible it can be productive of any injury to the Church. (Cheers.)

Earl NELSON feared that by the bill their lordships had gone a great way towards repealing the Church Discipline Act. Two cases showing the lawlessness of the clergy had been cited in a previous debate—one relating to altar cards and another referring to a book recently published. He was informed that both the altar cards and the book were the production of one and the same clergyman, the Rev. Orby Shipley, who, he was told, was not a leader in this movement and



was not a beneficed clergyman of the Church. If the Bishop of Peterborough's proposed clause had been adopted, the union between Church and State would have been endangered. The scope of the bill had, however, been very much misunderstood out of doors, but he believed the time for conciliation had gone by.

Lord CARNARVON said the bill, in consequence of the great changes it had undergone since its introduction, had become a bill of procedure, and differed little from the Clergy Discipline Act, except that its provisions were milder.

Lord SELBORNE was glad to hear it generally admitted that the remedy provided by the bill was not of a severe character, and he rejoiced that if the bill failed to pass into law, the fault would not lie with the House of Lords. It appeared to him that when great disorders had grown up in the Church the Archbishop of Canterbury had no choice but to grapple with the evil.

If he seriously thought that the things which had been written and spoken during the last month or six weeks about this bill represented the true state of the mind of the general body of the clergy, he should be greatly alarmed for the future of the Church; for it might be inferred that the clergy as a party were opposed to every judicial authority interpreting the laws of the Church, to every executive authority applying the laws of the Church, and to every legislative authority strengthening the laws of the Church, and that the clergy, whether they broke the law or not, had a vested interest in breaking it. That could not be, he was sure, the real mind of the clergy. He could hardly believe it was the real mind of any of those who justified what they did in the manner in which great reformers and revolutionists were in the habit of justifying their measures. They thought that the law was bad, and they felt themselves justified in resorting to all the means in their power to introduce and force the changes they desired; that was the case in most instances of ecclesiastical or political revolution, but it was going further than that to constitute ourselves the sole interpreters of the laws under which we lived, and to think that we had within ourselves a plenary dispensing power for any violation of them. To him it would be most alarming that the state of things which had called for this bill, or the state of feeling he had described, should continue and grow, because it was more than ever important that the Church of England should exercise her power and influence. There never were more zeal or more opportunities, or more serious evils to be encountered, and in the presence of the common enemy the whole energy of the Church ought to be concentrated and devoted to encourage the great and new forces of unbelief, vice, and social disorder. If only the clergy would address themselves to these things, the Church of England would be enabled to prevail over all her adversaries. As to disestablishment, some of the revolution party had said they wished for it; but it was doubtful whether they had all its consequences present to their minds, and if they had not, he would recommend them to read the last proceedings of a well-known society which had disestablishment for its object, and which, when it came to the question of terms, would not think of allowing parish churches to remain in the hands of the disestablished Church. He would ask some of the clergy to consider what they were doing, if they maintained an attitude of opposition to the law, inconsistent not only with the actual relations between Church and State, but with every principle upon which an Established Church could be defended. The great majority did not wish the Church to be disestablished, there might be a small minority who thought it would be rather a good thing, but he should like to know whether they considered that in a disestablished Church they would not be prevented from having their own way. Did they think that the laity of the future disestablished Church would solve these questions by allowing unlimited and universal licence to every clergyman, with or without the consent of the bishop? No man in his senses would ever dream of such a thing. Therefore, those who look forward to disestablishment with such an object would not realise their expectations. As had been remarked, this bill did not touch any question of doctrine, but doctrines were, in some men's minds, associated with practices the legality of which were questioned. No man could pretend to justify the attempt to introduce or support doctrines not those of the Church, by practices contrary to its laws. He would assume their belief in, and conviction of, their legality; but he would submit to them they could not be strengthening the doctrines of the Church of England by endeavouring to put them upon a foundation of sand; upon practices, forms, and ceremonies, resting on their own judgment, on their own authority, and against the law. By so doing, were they not discrediting the doctrine for the sake of the practice? And was there not great risk that in the public mind the discredit which attached to particular practices and to doctrines directly associated with them might extend more and more to other doctrines and other practices, which really and truly were those of the Church? and increased the alienation of mind of large bodies of the people from the Church and from the doctrines of the Church. We sometimes heard of large congregations which were attracted by these practices, but his own conviction was that for hundreds who were attracted by them thousands were repelled. (Hear, hear.)

Lord SALISBURY observed that the feeling out of doors upon the subject had been excited by the speech of the Archbishop of Canterbury on introducing the bill, but as the measure now appeared after the adoption of many amendments, it was hardly possible to say whether it would do harm or good. If he were to give it a title, he should call it "A bill to grant 3,000*l.* a year to the Dean of Arches, and to re-enact certain minor provisions of the Clergy Discipline Act."

Their lordships should remember that all denunciations of the High-Church party were founded on non-observance of the rubrics. But every clergyman in this country who could understand the rubrics was conscious that in some points, great or small, he did not accurately observe the rubrics he was bound to observe. Nobody knew, therefore, against whom this measure

was intended to be directed. Everybody believed that he himself, on account of his little omission in the rubrics, was struck at by the bill; that it was intended to introduce discord into his parish, hitherto harmonious; and that his liberty, which had really not exceeded the bounds of his discretion, would be fettered by rigorous and novel applications of the law. Therefore, dislike of the bill had spread much wider than even the nature of its original provisions justified; and those provisions, in the passage of the bill through the House, had been so modified that no just apprehensions ought to be excited by them. But their lordships would only prevent apprehensions being excited and secure a calm consideration for the provisions of the bill if they treated it simply as an amendment of the law. If they placed themselves in the position that the law ought to be cheap and procedure easy, they would require no further justification; they would have no heat or bitterness to contend with, and no apprehensions to calm. But if they made this bill a flag, it would be treated as a flag. If they made it represent the anger of one party in the Church against another, they must expect it would pass only amid the most bitter and angry discussion. Something had been said about the passage of the bill through the other House without angry discussion. Though the bill was harmless, he believed its passing would do more harm than good. He was speaking only his own individual opinion, but he believed the passage of the bill would excite evil passions rather than calm any angry controversy. But, be that as it might, the only chance of passing the bill through the House of Commons this session, or any bill analogous to it in any future session, was to abstain from making attacks upon any special party and to treat it merely as it ought to be treated—as an amendment of the law. (Hear, hear.)

Lord GRANVILLE conceived that Lord Salisbury had made a most unjust attack on the Archbishop of Canterbury, who, on introducing his measure, was, of course, obliged to explain the particular evil in the Church against which this bill was directed, and it was admitted on all hands that the present bill was merely intended to facilitate procedure and to cheapen law, but he hoped it would put a stop to those extreme ritualistic practices which had given rise to such angry feeling throughout the country, and which had been so disadvantageous to the Established Church.

Earl GREY asked whether any man denied the accuracy of the statement made by the most rev. prelate as to the existence of a lawless spirit among a section of the clergy. He rejoiced to believe that the bill as it was now about to pass would prevent this lawlessness for the future.

The Archbishop of CANTERBURY assured the House that the bill had not been introduced rashly, but after consultation with the whole bench of bishops. It was not an easy task to introduce a measure on so complicated a subject, and therefore the changes made in the bill were no greater than might have been expected. The bill originally proposed that there should be only two steps in these cases—the one a trial before the bishop, the other a trial before the Supreme Court of Appeal—whereas the bill in its present shape, while acknowledging the propriety of there being only two steps in the procedure, declared that the first should be before the archbishops' judge, and the other before the Supreme Court of Appeal. If a judge were appointed who would command the confidence of the country, the bill would be neither useless nor dangerous. (Hear, hear.) Moreover, he agreed with the Lord Chancellor as to many advantages which would flow from this measure.

It was the duty of the Episcopal bench to see that the constitution of the Church was in no way invaded by the alterations proposed; but some persons might suppose that the position of a bishop, who under the Church Discipline Act was entitled to hold a court, was in some degree altered by the present measure, inasmuch as he only retained the power of deciding such cases as might be referred to him by the agreement of both parties. Thirty-four years had elapsed since the passing of the Church Discipline Act, and during the whole of that time there had been only four instances in which a bishop had sat as judge in his court, as he was allowed to do by that Act. Therefore his right reverend brethren could not be said to have given up a privilege which had been at all exclusively exercised in the Church in times past. He had very little doubt of the truth of what had often been said in the debates on this bill as to the imperative necessity of revising the rubrics. One of his right rev. brethren had laid before their lordships a bill on that subject, but had no intention of pressing for a second reading of that bill during the present session. He most earnestly trusted that this measure would receive a final settlement. (Hear.) As to the excitement which it had been said had been caused by the introduction of this measure, he did not blame himself for it. Heat might have been caused by a misapprehension of the objects of the bill, but he believed that if any heat had been caused by that circumstance, it would soon disappear, because he had the greatest confidence in the loyalty and good sense of the clergy of the Church. (Hear.)

This matter ought to be settled, and the sooner it was settled the better it would be for the Church of England. He earnestly trusted that the Bill would become law this session. And if it became law he was quite certain that it would be loyally accepted, and would be neither useless nor dangerous. (Hear, hear.)

The bill was then read a third time, and after undergoing some verbal amendments, was passed.

Thursday, July 9, has been fixed for the second reading of the bill in the House of Commons. Mr. Leatham has given notice that he will move its rejection.

Mr. Hall has also given notice that he will move the following amendment:—"That it is inexpedient to proceed further with a measure for amend-

ing the administration of the law in regard to offences against the rubrics of the Book of Common Prayer, while the revision of such rubrics has, by the advice of Her Majesty's Government, been remitted to the Houses of Convocation of Canterbury and York."

#### CHURCH AND STATE ON THE CONTINENT.

At the second sitting of the Conference of German Bishops at Fulda, it is understood that the question of the ecclesiastical laws was discussed, with the view of deciding which might be accepted conditionally and unconditionally. The Pope sent by telegraph his greeting and apostolical blessing to the members of the conference. On Friday the final sitting took place. Nothing positive is known respecting the deliberations or the results arrived at, but according to a Berlin telegram the bishops had sent proposals for a reconciliation between them and the Prussian Government. It will depend upon the answer received whether the bishops will issue a collective pastoral letter or not. Instructions were devised for the lower clergy, prescribing the conduct to be observed under the new laws.

The resolutions adopted at the recent meeting of the Catholic Association at Mayence were very strong. The series included one "regarding the general condition of Christian society," which affirmed, *inter alia*, that "modern civilisation is irreconcilable with the Church," and that the only way to heal the diseases which afflict "the social and political order" of the present time, is to restore "the political independence of the Papal See with all its traditional rights." A resolution dealing more particularly with the state of things in Germany condemns the Constitution of the German Empire and the National Liberal party, denounces the law against the Jesuits, the "de-Christianising" of school instruction, and the control of the latter by the State, the Liberal press, and the foreign policy of the German Empire.

We learn from Switzerland that the central committee of the Liberal Catholics has completed the project of Church government entrusted to it by the general meeting held last year at Olten, and is now submitting it for approval to the various cantonal governments whose citizens were represented at that gathering. The draft declares that the Swiss Liberal Catholic Church—the words "Liberal Catholic" have been chosen advisedly, as more comprehensive than Old Catholic—is founded on a parochial organisation. A provincial synod is to be established in each of the cantons, and a general synod is to meet once a year, which will have the supreme authority in all matters of doctrine and discipline. The synod is to include the bishop or bishops, a lay and clerical delegate of each parish, and a special standing council of nine members, five of whom must be laymen. These are to be chosen by the general synod, which is also to have the election of the episcopate in its hands when a vacancy occurs. The bishop is to exercise full authority within the limits fixed by the synod. Parish pastors are to be elected according to the ordinances established by their respective cantons—a provision extended to meet the recent legislation under which the new Church has been legally established in Geneva, and is in process of being similarly made a State Church in Berne.

Mr. Holt's Ecclesiastical Offences Bill has been read a second time in the House of Commons and referred to a select committee.

Owing to the Public Worship Regulation Bill finding such favour in the Lords, the Ritualists of Rochdale have omitted the prayer for the "High Court of Parliament."

The promoters of the bill now before the House of Commons to regulate the appointment and consecration of archbishops and bishops have resolved not to proceed further with the measure this session.

Some time since we announced that several Baptists were imprisoned in Russia. It is now stated that not only have they been released, but the Czar has sent one of his chief officers to persuade the Mennonites to remain in Russia, promising them exemption from military duty.

The death is announced of the Rev. Michael Hobart Seymour, of Bath. Mr. Seymour, who graduated at Trinity College, Dublin, in 1825, was ordained in the same year, and had consequently been nearly fifty years in holy orders. He took a prominent part in anti-Roman movements, and was the author of several works on the points at issue between the Protestant and Roman Catholic Churches. Among his most successful books were "A Pilgrimage to Rome," published in 1849; "Mornings among the Jesuits at Rome," in 1850; "Certainty Unattainable in the Church of Rome," in 1852; and "Evenings with the Romanists," in 1854.

SECESSION TO THE CHURCH.—The Rev. H. E. von Sturmer, pastor of Emmanuel Baptist Church, Leicester, has announced his intention of seceding from that body and joining the Church of England, on the ground that the Church affords greater liberty of conscience than that to which he belongs.

ARCHDEACON DENISON, at Bristol, last Thursday, said the primates of England had united in using their position as lords spiritual for the purpose of putting down and stamping out what they called Ritualism—what he called the salt and life of the Church of England. No man in his senses, no man not blinded by party passion, supposed that what



was nicknamed Ritualism was going to be put down or even checked by Acts of Parliament any more than by courts of law.

**THE RESTORATION OF ST. PAUL'S.**—We understand that some of the donors to the Restoration Fund of St. Paul's are considering the propriety of applying to the Lord Chancellor for an injunction to restrain the Dean and Chapter of St. Paul's from proceeding with their spoliation of the national Cathedral. The Archbishop of Canterbury, the Lord Chancellor, and the Bishop of London, are, we believe, trustees of the edifice. Might not the interposition of the prelates be sufficient without doubtful litigation?—*Record*.

**THE POLICY OF ROMAN CATHOLICS.**—The annual meeting of the Catholic Union was held at Willis's Rooms on Thursday, the Duke of Norfolk in the chair. Sir Charles Clifford, in reference to a recommendation that the Union should take more energetic action for the reinstating of the Holy Father, said they could only do so by extending the Catholic Union throughout the length and breadth of the land. The Rev. Father Lang gave notice that he would move that the council at their next meeting consider the following resolution with the view to action: "That in order to the efficient political action of the English Catholics, it is, before all things, requisite to cease identifying ourselves servilely with any party of our political opponents, so that we may be free as an independent body to stand upright in our own name, and adopt any policy we choose in our own name." Mr. Charles Langdale said he would second the resolution, and it was accepted as one of the points for the consideration of the Union. He also urged the necessity of utilising as much Catholic influence as they could, and the desirability of getting as many Catholics as possible upon the magisterial bench.

**MR. DISRAELI'S ECCLESIASTICAL POLICY.**—The *Spectator* asserts that what Mr. Disraeli announces his wish to promote is Liberalism in the old Tory costumes. How will he succeed? We suspect, from his speech (the *Spectator* says), that his immediate intention is to feel his way to an ecclesiastical policy of this kind, and that the Duke of Richmond's attempt on the Established Church of Scotland is a first tentative in this direction. The bills introduced by private though eminent members of the Upper House, in relation to public worship and its rubrics, are feelers by which Mr. Disraeli will judge of the mind of the House of Commons on a similar and even more important subject. No one can say positively, but it is not very easy to conceive that the party which has for half a century been the party of privilege in political, financial, and religious concerns, should suddenly turn round and adopt frankly the principles and precedents of the party of comprehension. What is more, we do not think it likely that Mr. Disraeli is the leader who can guide them into such a policy. A statesman who proposes to himself the liberalisation of a Church should have been long impregnated with the principles of a popular organisation, and how little the Tories seem to have of this the Duke of Richmond's Scotch Church Patronage Bill appears to show very curiously. Belief in privilege, in sectarian privilege, is at the very root of that measure; and nothing would be so little likely to secure fair play to the three great parties in the National Church as any measure modelled on a like basis.

**THE BISHOP OF LONDON'S BILL.**—The *Spectator* holds that the Bishop of London's bill is a much more insidious and in many respects more dangerous proposal than the Archbishop's. It assumes that the Convocations of Canterbury and York are the natural and proper bodies to initiate changes in relation to the rubrics of the Church. Is this presumption a true one? We, at least (the *Spectator* says), are bound to think otherwise. We have always maintained that in the rubrics of the Church the worshippers are even more interested than the officiating minister, because the rubrics determine the character of the devotions of the whole congregation, and because the minister who goes through them is the representative in all he does of all his people. If this be true—and if it be not generally held to be true, whence the ferment which the innovations of the Ritualists have caused?—it seems to us simply absurd to say that the right body to initiate a reform is a convocation which represents only the clergy, and represents even the clergy very imperfectly indeed. Why should such a body as this have the power of originating legislation which vitally affects the whole body of worshippers? If such a measure as this bill could be accepted in the House of Commons, judgment against the claim of the laity to be the most important constituent of the National Church would have gone by default. We hold that no body should be allowed an initiative in Church matters that does not represent the whole Church: that a body which represents only the priesthood entirely misrepresents the Church; and that even if Convocation is to be allowed to consider the rubrics and to suggest reforms as a purely consultative body, any reforms so suggested should be embodied in a bill, and introduced into Parliament in the ordinary way, without being permitted to derive any prestige or authority from their origin in a body so absurdly misrepresenting the National Church as the House of Convocation. The *Record* states that the Bishop of London has withdrawn his bill. "His lordship, we have reason to know, received distinct intimation that such a daring measure would not be allowed to go to a second reading even *pro forma*, without a vigorous and probably successful attempt to reject it, as an attempt to wrest

the government of the Church Establishment out of the hands of Parliament."

## Religious and Denominational News.

The bicentenary of the birth of Isaac Watts, at Southampton, will be celebrated by the Congregationalists in that town on the 17th of next month.

A granddaughter of the late Hon. and Rev. Baptist Noel last week laid the foundation-stone of a church in Chelsea, in which the Rev. Capel Molyneux, who recently seceded from the Church of England, is to minister.

The Rev. Robert Spears, in retiring from the pastorate of Stamford-street (Unitarian) Chapel, after thirteen years of zealous labour, has been presented by the congregation with a eulogistic and respectful address, signed by every one of them, and a purse of hundred guineas.

The Earl of Shaftesbury, in laying the foundation stone of a new church at Clerkenwell, spoke of ecclesiastical ornament as a strong tendency of the age, observing that even the Nonconformists were decorating their chapels. His lordship hoped a simple, holy kind of ornamentation would be adopted in the new building; and he protested against the construction and embellishment of the Lord's Table in such a manner as that it should have all the appearance of a high altar.

**BINGLEY.**—The foundation-stone of a new Baptist chapel was laid at Bingley on Saturday afternoon week by Thomas Ake, Esq., of Scarborough. The old chapel, in Main-street, which this one will supersede, is an awkward and incongruous building, and dates from the year 1760. At present the church is without a pastor, owing to the death of the Rev. Thos. Hanson, its late minister. The church numbers seventy-nine members, and there are 202 scholars in attendance at the schools, with thirty-eight teachers. The new church, which is situate in Park-road, will have sitting accommodation for 650. The cost will be 3,700*l.*, of which about 2,000*l.* has already been raised.

**REVIVAL MOVEMENT IN SHEFFIELD.**—On Tuesday afternoon last a Christian convention was held at the Lower Albert Hall to consider the best means of bringing about a revival of religion, such as has taken place in Glasgow, through the instrumentality of Messrs. Moody and Sankey, during the present year. The meeting was well attended, the Rev. R. Hill, the vicar, and other clergymen and ministers of various denominations, being present. In the evening a largely attended meeting was held in the Norfolk-street Wesleyan Chapel, to hear from the Rev. G. Stewart an account of the revival in Glasgow. The Rev. D. Loxton presided, and he was surrounded by many of the ministers who were present at the morning meeting.

**BLACKBURN, LANCASHIRE.**—Thursday, June 25, was a red-letter day in the annals of the oldest Independent congregation of this town; the occasion being the opening of the new church, erected on the original site in Chapel-street, in place of the old building, which was destroyed by fire some two years ago. The congregation is that presided over for seventeen years by the late Rev. Joseph Fletcher, D.D., afterwards of Stepney—the present minister being the Rev. J. M'Ewan Stott, M.A. The new church was opened on Thursday morning by a united communion service, presided over by the pastor, and largely attended by the ministers and members of the other churches in the town and neighbourhood. In the afternoon the Rev. A. Raleigh D.D., delivered the opening sermon to a crowded and deeply-interested assembly, founding his remarks on Hab. iii. 2, "O Lord, revive thy work in the midst of the years." From the statement made by the minister, it appears that the outlay originally intended was 11,000*l.* But from the necessary purchase of adjoining property for the improvement of the site, and from the advanced price of material and labour, it has increased to a total of 16,000*l.* Towards this 10,000*l.* has been obtained. In liquidation of the balance 1,500*l.* was expected to be raised by the series of inaugural services, and the congregation were reported as busily engaged for a bazaar to be held early in October. The new building is the latest and noblest design of Messrs. Tarring and Son, London; the contractor, Mr. W. L. Lacombe, Torquay. The organ is built by Mr. H. Willis, London, at a cost of 1,000*l.* Upwards of 800*l.* were raised at the services of Thursday, and the highest hopes are entertained from those yet to be held, when sermons are to be preached by the Revs. A. Hannay, S. Pearson, M.A., and R. Halley, D.D. The new church is being opened on the free and open principle.

**THE OPEN-AIR MISSION.**—The twenty-first annual meeting of this useful mission was held on Tuesday afternoon, June 23, in the grounds of East-hill House, Wimbledon, the residence of Mr. Thomas. The day being a fine one, a large number of the members and friends of the mission went down by the early afternoon trains, and enjoyed a ramble through the pleasant and spacious grounds attached to the house, or on the common almost immediately adjoining. At half-past five a gong was sounded for tea. At half-past six the chair of the meeting was taken by the Hon. William Ashley, and among those present were the Revs. C. Skrine, J. Gritton, A. Styleman Herring, E. Cowan, Dr. Edmond, and Dr. Manning; Mr. Thomas, Mr. John Macgregor, honorary secretary, Mr. J. Kirk, secretary, and Mr.

J. Weatherley. The proceedings were opened with devotional exercises, after which Mr. Macgregor read a summary of the report, which stated that at present there were upwards of a hundred enrolled members, who are furnished with the badge, consisting of a ribbon book-mark, bearing the name of the mission. Opposition to the labours of the preachers had lost much of its virulence and danger. In the narrow courts, the squalid dens, and noisy streets of our cities, the preacher now-a-days stands and delivers his message with a freedom and toleration unknown in the past. The novelty of tract-giving had gone, and even at races and fairs the least accessible classes regarded the tract-distributor's presence as an ordinary event. The monthly conferences of preachers had been most instructive, and were highly valued by the members of the mission. During the last seven months of 1873 228,129 books, tracts, and periodicals, were received by the mission in free grants, the published value of these being over 250*l.* In addition, many were purchased, making the total number distributed by the mission, including hymn leaflets, 395,646. The announcement that the parks, so long closed to the street preacher, were now accessible for preaching, under certain restrictions, was received with loud applause by the meeting, which also heartily endorsed the honorary secretary's suggestion that the privilege should be wisely used, and that no just cause for complaint should be given to the authorities. The income of the mission for the seven months amounted to 365*l.* 10*s.* 9*d.*, but the committee had to regret that the small amount of the reliable income checked the extension of the work. They therefore appealed to the Christian public for increased help, especially in the shape of annual subscriptions. The chairman said the movement had his entire and cordial sympathy, and he congratulated the committee on the amount of success which had been granted to their unremitting and praiseworthy efforts. Having briefly referred to a personal missionary effort in the East of London, in order to show the success which might be attained by dealing with working-men in a friendly and proper spirit, he concluded by exhorting the preachers to persevere in holding fast by the saving truths which had been handed down to them by their Protestant forefathers, and to resolutely reject the unsound speculations of ambitious men who desired to make themselves remarkable by propounding new ideas. Other addresses, showing the great need which existed for such an aggressive agency as the Open-air Mission, were delivered by the Rev. Ernest Cowan, of Blackheath, and Mr. Joseph Weatherley, the latter of whom expressed a hope that before long he should see the whole of London parcelled out into districts and systematically visited by the agents of the mission. The proceedings, which were of a highly interesting and satisfactory character, were brought to a close with a cordial and unanimous vote of thanks to the chairman for presiding, and for his valuable address, and to Mr. Thomas for the hospitality he had displayed, and for placing his grounds at the disposal of the committee for their annual meeting. The preachers then sang the Doxology, and were dismissed with the Benediction.

**ROWLAND HILL FESTIVAL, SURREY CHAPEL.**—This annual celebration at Surrey Chapel passed off with great success on Thursday evening, June 25, amid bright faces and beautiful flowers. The proceedings commenced with tea, which was served in the schoolroom to as many as the spacious room would hold. Amongst the company who sat down we noticed the Revs. Newman Hall, Arthur Hall, F. Tucker, Dr. Hugh Allen, W. Scott (of Tottenham), H. Grainger, and G. M. Murphy, Captain Hall, Mr. Andrew Dunn, Mr. Webb, Mr. Glanville, Mr. Frederick, &c. A noteworthy feature of the evening was the numerous groups of flowers, destined to gladden the eyes and hearts of sufferers at St. Thomas's Hospital the following morning. After tea there was an adjournment to the chapel, where the Rev. Newman Hall occupied the chair. Prayer having been offered, the Chairman described the object of the meeting, thanked his friends warmly for the hearty manner in which they seconded his wishes and work, and especially in the matter of the new church which was being erected. With a few kind words of hearty Christian sympathy he introduced the Rev. Hugh Allen, the rector of St. George-the-Martyr, Borough, who, in his own cheery style, expressed the pleasure which he had always felt in mingling with people who held the same cardinal faith and laboured in the same general work. After a short address from the Rev. Arthur Hall, the Rev. Francis Tucker, of Holloway, spoke, and said he loved Surrey Chapel because of the glorious Gospel which had been preached in it for ninety-one years, and the succession of famous men who had occupied its pulpit. Speaking of his acquaintance with Surrey Chapel since his first introduction to it when Mr. Jay was preaching in it a memorable sermon, led him to speak of the real affection which he felt towards the present pastor. Then taking up the messages of John's disciples, "Art Thou the Christ? or look we for another?" he in forcible language applied the question to the present day, when philosophers told them their religion was a very pretty and good thing—but all a myth. Christ gave no categorical answer, but pointed to His works among the poor and suffering. So was it with the churches in the present day, by means like that they were assisting at, by aiding the poor and seeking to alleviate the terrors of affliction, continuing Christ's work. Bishop Price, of Ilfracombe, one of the promoters of the Free Church



of England, followed in a brief speech. The chairman then read letters of apology from Lords Ebury and Shaftesbury, and others; and subsequently brief addresses were delivered by the Revs. R. Redford (of Streatham, and who succeeded the Rev. Newman Hall at Hull), J. Marchant, and A. F. Barfield, and Mr. W. Webb then made the financial statement. It appeared from this, that from all sources the subscriptions towards the new building amounted to 22,400*l.*, which included 868*l.* 11*s.* 6*d.* paid or promised that evening; this was made 1,000*l.* at the close of the proceedings; that the contract for the building was 37,895*l.*, of which 8,000*l.* had been paid; and that the sum of 7,500*l.* had still to be raised, and which he felt fully assured would be forthcoming in due time. The Rev. W. Scott followed with an earnest and eloquent address. Mr. Hall then briefly announced that the memorial-stone of the Lincoln Tower would be laid on Thursday, the 9th July, and that 1,200*l.* were still needed to complete the English half of the cost. Mr. Morley, M.P., who would have taken the chair had he not been detained, had now arrived, and being called upon, said it was always pleasant for him to be there because he believed in work, and his friend, Mr. Hall was the embodiment of work. Then, taking up Mr. Scott's remarks about individual responsibility, he said he was more than ever convinced that the great mass of the people needed the co-operation of Christians in the way of social amelioration and help; there was a loud call, not for dogmatic teaching, but for hearty, earnest, simple, loving sympathy going out from the people. He said that while looking forward with hope to the opening of the new church, he was anxious that something should be done to retain the old edifice, and would willingly do his part in any way to secure that. He did not know what had been done in the way of money that night, but he knew they had a terrible appetite in that direction—(laughter)—and he thought he must put down 100*l.* Mr. Hall acknowledged their frequent indebtedness to Mr. Morley, warmly thanked the friends who had assisted in carrying on the proceedings of the day, and with a quotation from Dr. Cuyler brought the meeting to a close. A number of pieces were effectively sung by the choir during the evening, under the superintendence of Mr. F. G. Edwards, organist and choir director. An announcement relative to the laying of the memorial-stone of the Lincoln Tower appears in another column.

### Correspondence.

#### THE NATIONAL LABOURERS' UNION.

To the Editor of the Nonconformist.

SIR,—Mr. Bird admits the right of the men to combine for the legitimate purposes of a union, which he considers to be the regulation of the supply of labour to the demand in various parts of this country and in other countries, and the equalisation of the positions of masters and men in the "higgling" of the labour-market; and yet he denies the right of the men to strike. This position of his seems to me to be utterly untenable; for, what is a strike? It is simply the refusal of a combination of workmen to accept the terms of their employers. Take away the power to strike, and there would be no test of the fair market rate of wages. The abuses at present connected with strikes are accidents which do not annul the abstract right of striking. I do not defend piecemeal strikes, strikes commenced when employers have a contract in course of fulfilment, any more than I defend intimidation of non-strikers, or refusal to work with non-union men, but I maintain that if the men have a right to combine at all, they are justified in unanimously refusing to go to work except on terms which they believe the profits of their employers warrant them in demanding. Some employers would never yield to such demands, however fair, without the pressure which the probability of a strike puts upon them. Of course, if their profits do not enable them to accede to the demands of the men, they refuse, and in that case the men have eventually to reduce or waive their claim to an advance.

I am, &c.,  
AGRICULTURIST.

To the Editor of the Nonconformist.

SIR,—Your correspondent, Mr. Bird, appears to be of the same opinion as Mr. Hunter Rodwell, that a trades union is legitimate provided it be conducted in accordance with his own views. The position of Mr. Martin Slater and his followers is too absurd to be defended except by the logic of brute force, so a new position is taken up, and the labourers are told—We do not deny your right of combination, but we object to the character of the combination you have formed. Let us put the saddle on the other horse. Suppose labour was so scarce that we were able to say that no farmer belonging to the West Suffolk Association should have a man to work for him till the last resolution was rescinded and Mr. Hunter Rodwell expelled from it. Mr. Bird would call that tyranny. What is sauce for the goose is sauce for the gander.

Whether the retention of the right to strike is reasonable and just, is another question. Mr. Bird carefully keeps out of sight one important point—viz.,

that there is, to use Adam Smith's words, always a *tacit combination among employers to keep wages from rising*. It is more than a tacit combination among farmers. He who dares to pay good wages is a marked man—sneered at in company, bullied at market—in fact, genteelly rattened. I know plenty of such cases. Farmers meet at market and determine what price shall be given for certain work, and when the men come to argue with them the cry is, "I'll give what the others give." It is absurd to talk about supply and demand in the agricultural districts without recognising this important element in the question. The combination of farmers—none the less real because it is not open and avowed—determines not to give more than a certain price; and the corresponding combination of labourers must have the power to determine that it will not take less than a certain price. If the determination is wicked on one side, it is equally wicked on the other.

Till the union started, supply and demand had very little to do with agricultural labour. The labourer, tied down to the spot where he lived by poverty, ignorance, and debt, had to sell his labour at once, on the spot, and without reservation of price. Imagine a farmer in the same position, compelled to sell his crops as soon as they were gathered in, to sell at the nearest market, and to sell without reserve. What would he say about the law of supply and demand in such a case? The labourer's isolated position suited the farmer well enough. We never heard then of "grossest injustice," and "violation of just rights." True, as many of the women have told me, many a mother with a sucking baby at her breast had to content herself with a dry crust for dinner day after day, and even then not have enough for her children. But their husbands, poor wretches, got the market price for their labour! Why did not Mr. Bird protest in those dark days against the tacit combination of farmers to keep wages down? He reserves all his indignation for those who have broken up the abominable old system, and that because they claim for the combined men the right to refuse to sell their labour.

The right to strike, like the right of rebellion against a tyrannical Government, is only the ultimate weapon. Mr. Bird knows, or ought to know, that the union rules provide in all cases of dispute that resort shall if possible be had to arbitration. And he ought to know too that wages questions are dealt with by the men in each branch. By the men in a body undoubtedly, because bitter experience has taught us that the first man who touches it alone is not only discharged, but is denied all employment by the unavowed but powerful combination of employers. I know many cases where they have been mean and cowardly enough to do this.

Well, as to this ultimate right to strike—a right by the way, very sparingly exercised by the Agricultural Labourers' Union—we have to deal with this tacit combination of employers who are always endeavouring to keep wages down, and by "organisation" (they want less of that than we do), "conspiracy" (at market and after church on Sunday mornings), and "violence" (that is by intimidation), to secure a lower rate of wages than this higgling of the market will give, involving "the grossest injustice" to the labourers, "and depriving them of their just rights in the higgling of the market." We meet this private combination by a public one, with just exactly opposite ends. How wicked! says Mr. Bird. Of course—

That in the captain's but a choleric word  
Which in the soldier is rank blasphemy.

Mr. Bird is welcome to fling a text of Scripture at us, because we can easily find a hundred much more appropriate to fling back. For my own part, I take the golden rule, and say if ever I treat my fellow-men as the farmers generally have treated the labourers, I hope they will so strongly resent it that I shall learn to treat them with a little more humanity.

Mr. Bird says that Mr. Arch is going from town to town "holding up the lock-out as a gross injustice and an unprovoked assault on the rights and liberties of the men." And so it undoubtedly is. In principle, says Mr. Bird, a strike and a lock-out are identical. Sometimes they are, e.g., when the Lincolnshire farmers locked-out till the strike was withdrawn, the two were co-relative. But, unless Mr. Bird can prove that the Exning men struck because their employers belonged to a farmers' association, there is no analogy between the two in Suffolk.

Mr. Bird must be hard put to it for evidence when he has to go to the Welsh miners for a case of trades' union tyranny. Why did he not produce some case against the Labourers' Union? There are undoubtedly trades unionists who are intolerant of the rights of non-union men, there were not long ago Dissenters who were intolerant of the rights of Roman Catholics; in the one case as in the other, because they only half understood their own principles. But it is very good of Mr. Bird to hold up these Welsh miners to execration. Making all allowances for their want of education, and for their willingness to listen to reason, they did act tyrannically towards four of their fellow-citizens who did not choose to do as the majority of the men wished. But, if that be true, how much worse is the conduct of a body of educated Suffolk and Cambridge farmers who combine together to exclude from employment not four, but four thousand men, for a purely analogous reason. Let the word "farmers" be used

instead of "miners" in Mr. Bird's letter, and out of his own mouth his clients stand condemned.

I am, Sir, yours faithfully,

HOWARD EVANS.

June 27, 1874.

To the Editor of the Nonconformist.

SIR,—Although I hardly see what good can come of a prolonged discussion with Mr. Bird on the principles of unionism, I should like to add a few words by way of reply to his letter in last week's *Nonconformist*. It appears to me that our differences are narrowed down to this point—the power of striking. Mr. Bird demands the elimination of this feature of unionism as something essentially vicious and inimical to the best interests of both masters and men.

Now I am quite prepared to add a further concession to those I have already made—which, by the way, Mr. Bird seems disposed to make the most of. I have no liking for strikes, and readily join him in denouncing them as mutually harmful and destructive. So far as my influence extends, I have never ceased to discountenance them, and throughout the whole of this West Berks district, which is one of the strongest in the union, no strike has ever been heard of.

But I cannot join Mr. Bird in requiring the removal of the dread power from unionism nevertheless. In the "higgling of the market" I see an inequality of strength without this formidable *dernier ressort* of striking. The employer may fall back upon his capital, and simply shut up shop if he cannot get his way, but what has the *employé* to fall back upon? Take away the power, through combination, of striking, and any argument of the labourer in the "higgling" would be a mere *brutum fulmen*. The union under such circumstances is reduced to an absurdity. Its fitting motto would be the contemptuous Roman one; "Ex nihilo nihil fit."

Mr. Bird is, I presume, a member of the Peace Society. He holds all war in utter abhorrence. So do I. But we have to take the world as we find it, and as I listened some six or eight months ago to the story of the Fenian raid from the lips of the plucky old Canadian farmer, who at the head of forty of his brother farmers, with forty rifles, drove the Yankee scoundrels helter-skelter over the frontier, and so rescued their wives and families, if not their country, from destruction, I felt that—our good friend Henry Richard notwithstanding—I should have been only too happy to have joined the brave forty. And so with the sons of toil. They have their hearths to defend from the encroachments of a growing greed of wealth, which has taken possession of the business world.

The homage rendered by Church and World alike to wealth and what wealth involves—social position, fine homes, luxurious tables, and varied material enjoyments—has made it the one thing needful to everyone in the middle and upper classes. Religion and morality are tumbled over most mercilessly in the wild chase. It may be desirable, say the whole of us who move in good society, practically to secure heaven and its felicitudes, but it is essential that we make sure of present good. Binney has left it a moot question whether it is possible to make the best of both worlds or not, but, thank goodness! there is no mist over the prospects of one of them. So in harmony with the motto of the Earl of Wicklow, we "aim at a sure end," and all go in for being rich.

And this constitutes the apology for the workers' power to strike. An ambition that causes its victims to be regardless of the claims of God and eternity—as the passion for wealth undoubtedly does both here and on the other side of the Atlantic, if not elsewhere also—cannot be expected to be very mindful of those through whose toil it hopes to reach the goal. And as a matter of fact, it is not as a rule thus mindful. The gulf between the rich and the poor, at any rate in the rural districts, was never wider than it is to-day. In this very county where I write we have three landowners, whose united incomes, present or prospective, fall very little short of half a million sterling per annum. And side by side with those millionaires are thousands of toiling men, women, and children, vegetating on some ten or twelve shillings a week, and, in far too many instances, in houses which without exaggeration may be designated mere hovels. These landowners let their farms at high rents, to men who have not only to live out of them, but, like their landlords, to grow rich and surround themselves with luxuries. And to whom have they both to look for the power to do so? Why, to the men who till the soil. Their wealth is distilled from the labourers' sweat. While the labourers were immersed in ignorance and the sottishness begotten of a grossly depressed social status, this sort of thing might go on as it has for generations; but, given a good God as a moral governor, and an end must sooner or later be put to it. And that time has now come, and the means of its destruction is unionism, and the sword of unionism is the power of striking.

The labourer says to his employer—"I must have better pay for my labour." The employer knows full well that that means less profit to himself, and his immediate reply is, "I wish you may get it." Now, then, in the absence of a union with its full powers, I should like to ask Mr. Bird what are this labourer's chances of getting his demand. It is all very fine to object to force, but what else is likely to make human selfishness



yield? "The rich man's wealth," says one of our sacred proverbs, "is his strong city; the destruction of the poor is their poverty." The new revelation to poverty of a way of escape from this "destruction" which unionism—not the emasculated unionism of Mr. Bird, but the potent entirety—means, may produce a momentary intoxication and land its disciples in absurdities now and then, but it will have to be accepted and made the best of. I have no doubt that when the rail superseded the coach very powerful remonstrances were forthcoming from the coaching interest. Innumerable awful possibilities of the innovation crowded the columns of the *Times* of that day. Cows would stray on the iron roadway, involving in destruction both man and beast. But the only answer vouchsafed to the outcry by the spirit of progress was:—"The worse for the cows."

And so with this outcry from the farmhouse against the "revolt of the field," it will be worse than useless. The immutable decree has gone forth, "Let there be light." And knowledge is power. And the right arm of that power is unionism, and its blow is—a strike. What has to be done, therefore, by both parties if possible, is to avoid strife. On the part of the men there must be great moderation in putting forth their demands, and on the part of the masters great moderation in receiving them. The insensate folly of the Eastern Counties employers in treating as a crime the modest demand of their men for a rise of one shilling per week on a beggarly wage of twelve shillings, deserves the universal contempt which it has received. And the folly of the beginning of the lock-out is excused by its perpetration in the teeth of the popular verdict.

One more question of your correspondent, and I have done. He has referred to the assumed pernicious influences of unions. Who are the injured parties? The employers? Nay, surely. Never were the manufacturers better off than they have been during the last decade or two of unionism. The fortunes revealed by the *Illustrated London News* from week to week are simply fabulous. The employed? Certainly not. Unionism cannot have injured those workmen who can afford to vote out of their accumulated union funds a thousand pounds at a time towards the support of a weak or threatened wing of unionism. The truth is, selfishness is attacked in its stronghold, and these vague charges against its foe are, for the most part, false and delusive. A little while ago a combination of coal-owners and coal-merchants, and probably railway proprietors, doubled the price of coals. Forthwith the country rang with denunciations of the unionist colliers, and it was not till the torch of truth had revealed the facts of the case, that we discovered that for each half-crown of the rise that the toiling miner pocketed his rich masters got three or four. And so it is ever. The wealthy can command the press and so get their case stated to their satisfaction, while the toiling multitude are ever the maligned. I must repeat my argument of a former letter, that the best possible security against the abuse of unionism is the strongest of human instincts—the law of self-preservation.

I remain, Sir, yours faithfully,  
ARTHUR CLAYDEN.

Faringdon, June 26, 1874.

To the Editor of the Nonconformist.

SIR,—Your correspondent, William Bird, has replied promptly to Arthur Clayden's assertion that the labourers cannot afford to act unreasonably towards their employers. There are many employers, I believe, who will agree with Mr. Bird that the men do act unreasonably and unrighteously. As a case in point, I am interested in some collieries which for six years did not return a penny to the shareholders. Last year, in common with most colliery proprietors, we did well; but the tide has soon turned, as I was certain that it would. We had one good year to set against six bad ones. Do our labourers sympathise with us? Not in the slightest degree. They have been on strike lately because they insisted on a second Saturday holiday in the fortnight, though they knew well that such a proceeding must entail a heavy loss on the concern.

The conduct of the labourers is the more abominable because of their unwillingness to identify themselves with their employers. It has been proposed that our men should become shareholders in the concern, every facility being afforded to them to pay up on the shares, or that they should share in the profits when any are made, wages being regulated accordingly. Both these suggestions were declined. Unionists, or those who are the wire-pullers amongst them, do not desire any union of the interests of employer and employed. They prefer to be in a position to tyrannise, and, like other tyrants, they will succeed for a time; but in the long run tyranny defeats itself, and so it will be with the tyrannical unions. Meanwhile unionists have the satisfaction of knowing that the exercise of their tyranny embraces a wide sweep. They cannot injure their employers without also injuring those whom their employers supply. The almost empty fireplaces of many of the poor whom I have visited testify to this.

Yours faithfully,

L. A. MERRINGTON.

Sidmouth, June 27.

#### THE INCOME-TAX AND MINISTERS OF RELIGION.

To the Editor of the Nonconformist.

SIR,—It should be known by ministers generally that they are entitled to deduct all expenses "wholly, exclusively, and necessarily" incurred in the performance of their professional duties, from any income chargeable with income-tax. And it may further interest them to know that one of their number has had allowance made for the following items:—

1. Books for professional purposes.
2. Travelling expenses for ditto (including bus and cab fares).
3. Stamps and stationery used for professional purposes.

A claim made for rent of study was not allowed.

I remain, yours, &c.,

SIGMA.

#### Colleges and Schools.

##### CHESHUNT COLLEGE.

Last Thursday, the 106th anniversary of Cheshunt College was held, when Dr. Stanley, the Dean of Westminster, presided. Six years ago, the same service was rendered by the late Dean of Canterbury, Dr. Alford. Owing to the distance of the college from London, and the pleasant situation it occupies on the banks of the river, the anniversary is made the occasion of a day's holiday by many of its supporters. The day was not so perfectly unclouded as to remove all fear of rain, but the weather was, on the whole, propitious, and the meeting, from several causes, was very successful. The company present was large, though not unusually so; and the strangers, both clerical and lay, were fairly representative of the principal denominations. The new buildings, including rooms for the students and the library, are now complete. They form an imposing as well as a convenient structure. The library, is, perhaps, hardly sufficiently lighted, and is certainly not well furnished with books. An appeal was made by the Principal, Dr. Reynolds, for additional gifts of books or money with which to purchase books, and we are glad to give a more extended circulation to his appeal, to which we trust some of our rich laymen will respond.

The proceedings of the day began with a sermon from Dr. ALLON, of whom Cheshunt seems deservedly proud, and who is undoubtedly an enthusiastic friend of the institution in which he was educated. The subject of the discourse was appropriate to the occasion; it was the call of the disciples to special evangelistic work, "Follow me, and I will make you fishers of men." The style of the sermon was, perhaps, a little too florid, but it was in a sense eloquent and very correct. After a cold collation, the DEAN proposed the usual loyal toasts, and in proposing "Prosperity to Cheshunt College," delivered an address, thus summarised by the *Times*:—

He might refer to the illustrious foundress of the college, Selina, Countess of Huntingdon, and claim some connection with her from the fact that two of her sons, George and Fernando, and her sister, Lady Elizabeth Nightingale, were buried in Westminster Abbey. Her sister was immortalised by one of the famous monuments in the Abbey, as much admired in the last century as it was depreciated in this. (Laughter.) Or he might rank the foundress among the ecclesiastical worthies of former times, and compare her to St. Theresa of Spain, or St. Bridget of Ireland, and other famous ladies who had exercised a more than episcopal sway in their day. He might also refer to the first president of the college, Fletcher of Madeley. But without dwelling on those ancient and personal associations, he would allude to the peculiarities of the college itself, which furnished a large field of ecclesiastical and general interest. There was a remark in one of Sir Walter Scott's novels—which he hoped formed part of the theological reading of the students—(laughter)—that one of the most interesting features of natural scenery was to be found where the Highlands and Lowlands met together. This was very much the position of Cheshunt College. There was no doubt a great advantage in mounting to Alpine elevations, or in traversing the green pastures and still waters of pastoral life; but there was a peculiar interest attaching to such a point of junction as was symbolised by Cheshunt College. If the Countess of Huntingdon had designed it she could hardly have brought together a greater collection of curious ecclesiastical diversities than were brought together in the constitution of her college. A devout member of the Church of England, she had founded a college which certainly had dealt in no illiberal manner with Nonconformity—(Hear, hear)—and which gave opportunity for the appearance among the students of persons who were widely separated in outward matters, and on some serious questions, not only from the countess herself, but from those who represented her on the present occasion. A public journal had lately speculated as to what Bunyan would have said if he could have foreseen who it was that delivered his funeral oration at Bedford, and perhaps the Countess of Huntingdon might have had some misgivings if she could have anticipated that two of the chief persons met on such an occasion as the present should be Dr. Allon, one of the chief assailants of the Established Church, and the Dean of Westminster, one of its most stubborn defenders. (Laughter.) It was certainly a great advantage that there should be any institution or any field on which such different tendencies as those represented by the National Church and by Nonconformity should be able to combine. A Persian poet said that if a man was a Mussulman, he ought, as much as possible, to keep company with Franks. If a man was orthodox, he ought to keep company with schismatics. Whatever persuasion a man belonged to, he ought to make him-

self acquainted with other persuasions, because if he could do so and yet remained unmoved in his own mind (so the Persian poet continued) he was master of the whole creation. (Cheers.) This, no doubt, was a principle which might be carried too far. Within certain limits we ought to keep to ourselves, otherwise the whole energies of the world would be squandered; but there were reasons deeply founded in human nature by which the principles on which Cheshunt College was founded might be fully justified. It was impossible for persons to be brought together in ecclesiastical or social intercourse not only without having their angularities rubbed off, but also without their being withheld from temptations into which they might otherwise be led. He lately heard of a clergyman in the Church of England who refused to let the children of his parish go to a flower-show where they would have to compete with Wesleyan children, and he had also heard of a Nonconformist minister who returned a contribution which a liberal Churchman had sent him for his chapel. These follies—for they were nothing else—might have been prevented if there had been the means of meeting in social and religious intercourse. (Hear, hear.) The question was now being agitated, especially in Scotland, whether anyone ought to have anything to do with a Church except those who belonged to it. A distinguished statesman had laid it down strongly that it was incompatible with the idea of a Church to receive any appointment or any influence from any but members of that Church. Here the Countess of Huntingdon came to his aid, for it was provided in the foundation of her college that her trustees (who were not members of the Church of England) were to bestow, at any rate in one instance, the patronage of Established Church. He had no doubt that they did it excellently and conscientiously, and that the Church reaped the benefit of it. All Churches ancient and modern had been affected to their own greatest benefit by influences of an external nature. The complex character of this College was a witness to that principle, which he hoped would be maintained and extended. He was sometimes asked by his Nonconformist friends and others how he could maintain his position in an institution combining so many diverse elements as the Church of England, including a powerful section that certainly did not receive his name with any great respect as public meetings—(a laugh)—and whose policy he greatly deplored. He replied, on the principles of the college, that it was better for them all to know—not only by personal, but by ecclesiastical intercourse—the virtues and merits, as well as the vices and demerits, of those to whom they were opposed. He had often asked before, and he would ask again, what would the country and the Church of England have lost if Nonconformists had been entirely suppressed according to the fatal policy of the seventeenth century? What would have become of those outlying districts which were visited and revived by Wesley and Whitefield? What would have occurred if the Society of Friends had been suppressed? Where would have been the impulse to the abolition of the slave-trade and the constant protest raised against the cruelty of war? Again, what would have happened if the mob at Birmingham, who at the end of the last century burnt the library of Dr. Priestley, had been enabled also to burn himself and his adherents? Where would have been the impulse which they gave to the science and criticism of that day? On the other hand, would not Nonconformists have lost much if there had been no national Church, from which they all sprang? A famous Welsh preacher used to say, "This is the hive from which we came, and it is possibly the hive to which we may some day return." (Laughter.) Whether they returned or not, would they willingly have dispensed with the authorised version of the English Bible, entirely made by prelates and scholars of the Established Church, or with the Liturgy which was read in the chapel of Cheshunt College, and which, even when not read, was a model and standard of devotion to all Nonconformist churches? Would they willingly have lost the illuminating presence of such divines as Chillingworth, Jeremy Taylor, Hooker, Paley, Butler, and Arnold, who certainly would have found no home except within the bosom of the national Church? Long might Cheshunt College prosper so long as it was able to keep pace with the wants of the population of England, which required all the energies of Churchmen and Nonconformists alike, and with the still greater needs of our vast heathen dependencies. (Cheers.)

After the report had been read by Dr. Reynolds, and a financial statement had been made by Dr. Allon, "the health of the Dean" was proposed by Dr. STOUTON, and supported by the Rev. S. MINNIX. The latter speaker had been at Rugby when Dr. Stanley was about leaving the school, and informed the audience that he could remember him as a boy struggling beneath a load of prizes apparently too heavy for his strength. The Rev. J. BEAZLEY, in seconding a toast to Dr. Allon, created some merriment by referring to his experience as a Nonconformist minister in Australia. Here, said he, the highest Church dignitary with whom he could associate was a churchwarden; whereas in the colonies he met at table in society, and in vestries and on platforms for work, all varieties of the clergy; but this equality and fraternity were destroyed when a bishop was sent out from England. (Laughter.) He recognised the dean's cordiality and catholicity of spirit in going about among his Nonconformist brethren. "Of course," said Mr. Beazley, "the dean is obliged to defend the Church, but we do not take much notice of that." It may appear to some an ungracious thing to say to a priest, but the favourite comprehension scheme of Dean Stanley gains an amazing advantage when it is advocated in his felicitous language before an audience more desirous of being polite than of justifying its difference of opinion from the speaker.

Returning to the College Chapel, the honours and prizes gained by the more successful of the students were distributed by the dean before a large audience. They were as follows:—

THE UNIVERSITY OF LONDON HONOURS, 1873-74.

Matriculation.—George A. Brook.

Second B.A.—Edward P. Rice and Richard Lovett.



Second B.A. Honours in Philosophy.—Richard Lovett.

First Scriptural.—Owen C. Whitehouse, B.A., and Richard Lovett, B.A.

Further Scriptural Prize.—E. Reeves Palmer, M.A.

Master of Arts.—Richard Lovett.

Soper Theological Scholarship.—Owen C. Whitehouse, B.A.

Prizes.—1, George Shaw Briggs; 2, James Hurst Hollowell; 3, Joseph Martin; 4, Walter S. Searle; 5, Stuart, J. Reid.

Certificates of Honour.—1, James Menzies; 2, Joseph Cockin; 3, Frederick Tye; 4, Andrew D. Turner; 5, Percy S. Atkinson.

Class of Honourable Mention.—1, Charles T. Price; 2, Naphtali Hertz.

The President's Prize for the Best Essay on Clemens Romanus.—Mr. Edwin Henry Scott.

Elocution Prizes.—1, James Menzies; 2, Stuart J. Reid and Walter S. Searle.

The Dean of WESTMINSTER, speaking from a rostrum, at the conclusion of the ceremony, said, addressing the students—

I have addressed various classes of students in my time—at Oxford, when I was Professor of Ecclesiastical History; in London, when I was Examining Chaplain to the excellent Bishop of the Diocese; and at St. Petersburg, when I discoursed to the historical class of the College of St. Alexia. In each of those places I have felt that the calling and wants of the Christian pastor are greatly varied, although there is throughout a substantial unity. I see before me, or seem to see, now as so often before, the trembling aspirations, the sense of unworthiness, the sense of ignorance, or the eager hope, perhaps the too presumptuous confidence—perhaps the longing, lingering look cast behind to a lost freedom, perhaps the dread of a bondage too heavy to be endured. I see before you, as you see for yourselves, the dark future filled with doubts, controversies, difficulties—all that you or others may have thought or feared of the office which before long will be entrusted to you. I see before me the labours on which you will have to enter—the crowded alleys, the wilderness of streets, the wear and tear of never-ceasing calls and interruptions. I see the exhausting demand for sermon after sermon. I see the temptations to mechanical routine, to momentary excitement, to blind partisanship, to blank dulness, to languid indifference or despair. But I see also the hopes and the opportunities which the coming change brings with it. I see the various openings for each individual character in the various duties which our complex profession embraces. I see the happiness which may diffuse itself in you and around you from the mere fact that you have no other object except to do good to others by being good yourselves. Now, if ever, carry with you into your new profession whatever you had of good, or manly, or noble; carry with you your active frames, your vigorous health, your free, outspoken speech, your plain, downright manner, your interest in whatever stirs the soul or kindles the imagination; carry with you and increase tenfold your love of truth, your love of honour, your affection for home, your early friendships. You know not what new faculties lie hid in your new vocation. How often have I seen that, in these matters, the race is not to the swift, nor the battle to the strong. How many thoughts never dreamed of before must enter the mind of any young man who finds himself for the first time by the side of a dying man, hanging upon him for support in those few inestimable moments. How suddenly, as by the stroke of Moses' rod, is a new spring of living water opened in the hard dead rock by the entrance of pastoral experience. How strangely has an earnest and powerful preacher thus leaped, as it were, out of the seemingly vacant and thoughtless student; or the homely gifts of buoyant spirits and healthy common sense shot out far and wide in schemes of vast moral and spiritual usefulness; or the awkward youth who went in search only of his father's ass found himself the Heavenly-sent king; or the man of uncircumcised lips become suddenly conscious of a message, yes, even of a voice, of an utterance, which nature seemed to have denied him. It is the charm of this our calling that it perpetually reveals to us these mute prophets. You may enter on this profession and be nothing at all. But you may enter upon it and be everything; it may be everything to you, and you may be everything to it. Yield yourselves to its transforming power; in this sense magnify your office to the utmost, and it will magnify you in return. You will become great with its greatness, and fresh with its freshness, and glorious with its glory. For with each succeeding age the sacred ministry renews, or ought to renew, its strength. That trumpet-call had a sound to the ears of the mediæval clergy which it had not for the Reformers or for the Puritans; it had a sound for the Reformers and for the Puritans which it has not for us. But, thank God, it has also a sound for us of all churches which it had not for them. The service for which our loins are to be girded is different, but not less cheering; the lights which burn in our hands ought to burn more brightly and strongly than ever before. The office of a clergyman has difficulties which it had not in former times; but these very difficulties are such as make the office doubly interesting—they are such as may well stimulate in every one of you a noble ambition, a noble resolve in the name of Christ, and by the grace of His Spirit, to subdue and overcome them. And through these difficulties, or in spite of them, the Christian ministry in these latter ages opens a career as grand as ever it did in the most stirring days of its primitive simplicity, in the palmiest days of its secular pre-eminence; inspiring because of its greatness, encouraging because of its novelty. You come among your people as ministers, as teachers. Yes; but have you considered the immense advantage both to yourself and to them if you come among them as friends, as learners? If this has not been always the view entertained of the clerical office, if it has not been that which in some great churches has given to it its main influence, yet it is unquestionably that to which our own generation, and our own English Church especially, expressly invites us. By all means give your people the best that you can out of your hearts and minds; but remember also that, young and inexperienced, and incapable as many of you are, you must draw the best that you can out of their hearts and minds also. You must read your own thoughts to them; but you must make them read their

own thoughts to you. You must make them respect you, but you must also respect them. Even from the poorest of our neighbours you will often find, even on controverted topics, a light which the half-educated or over-educated will fail to give—a deep calmness where you are agitated, a clear discrimination where you are full of confusion, a steadfast faith and love where you are full of doubt and discord. And remember the immense value, the religious, moral, theological value, of the opinion of a good, enlightened, independent, unprejudiced, practical, scientific layman. The office of the minister will not sink, but rise in proportion as he is charged with the hopes and fears, the feeling and sympathies, not only of the clergy but of the whole Church and nation. The ecclesiastical profession in former days did in great measure derive its vast social influence from the fact that it represented the whole intelligence of the age, as it then was. We must be understood by others in order to be respected and followed. But we must understand others in order to be understood ourselves. We must look facts in the face. They may be stubborn teachers, they may teach us strange and startling truths, but by them, if by any human means, will our loins be girded and our lights kept burning for the special task which lies before us. I turn to another branch of your trials—the controversies and alarms of the Church. Here, too, is a new field of usefulness, important to those who feel constrained to enter into them, still more important to that far larger class who have no calling to enter upon them at all. There are many graces which for this purpose may be urged—love of truth, boundless charity, unshaken courage, fearless regardlessness of the persons of men. Above all things, be clothed with humility; be modest enough at least to abstain from condemning books which you have never read, or pronouncing solemnly on difficult subjects which you have never studied. You have a call to be humble, to be studious: you have no call either from God or man to sit on the seat of judgment or to carry out the Ark of God into the din of battle.

The dean's address was listened to throughout with deep and sustained attention. At its conclusion the Benediction was pronounced, and the students and visitors separated.

#### NEW COLLEGE.

The annual general meeting of the subscribers and friends of this institution was held at the College on Friday evening last. Refreshments were served before the commencement of the proceedings, and afforded an opportunity for friendly intercourse. At seven o'clock the friends assembled in the library, and the Principal, the Rev. S. Newth, gave out the hymn, commencing, "Oh, happy day that fixed my choice," which, having been sung, the Rev. Dr. Raleigh offered prayer, and the Rev. Samuel Martin proceeded to deliver the following address:—

"You, my dear young brethren, are looking forward to the work of the ministry; I, to a great extent, am looking back to a ministry almost fulfilled. But the difference between these positions does not prevent sympathy and fellowship; for you in the prospect you cherish, and I, in the retrospect that is forced upon me, meet, and find ourselves in spiritual conjunction. May our hearts be one while I speak to you, and you listen to my voice! I have said that I am looking back. May I tell you in what light the past appears to me? Retrospect is not prospect reversed. It is not the mirror only of the future. If there are the same objects in that which was, and is, and is to come, they are not in the same position, nor do they sustain the same relation. The past was once day, it is now night; it was once a way we had not gone before, it is now a way traversed. Life appears very short. The day of one's birth appears very near to this day. The life picture has but a narrow background—it has a large foreground. The days have passed as a weaver's shuttle, and the work appears very little; compared with youthful passions and dreams little, compared with length of years here little, compared with numbers and meetings of Christ's people little, with the sphere of Christian labour little, and little when compared with what some others have done. It seems very small in the presence of the Christ, and before the face of our Heavenly Father, and in prospect of the day of judgment. Too small to spare a thread meet for a robe of righteousness and for the work of salvation. Some of the works which at the time seemed important seem in review very insignificant. The place of assembly does not seem of so much importance as once it did. The support of claims of societies is not felt to be a sure sign of church life and spirituality as once we thought it to be. The people should be first in our thoughts, the graces and lives of our church-members, and these united to labours of love. Many imperfections appear in the retrospect. These we would not intrude upon your notice, but only to be shown to the Great Healer. This I may say, that no one can work by the side of the Great Healer without feeling how far below the level of "well done" it is. And feeling this, how unutterably precious is our Saviour! He appears burning up the hay and stubble, and with fan in hand winnowing the chaff and gathering the wheat, or with sword and trowel building up the living stones into His temple. Blessed Saviour, we commit past, and present, and future to thee. A review of a ministry, whether of few or many years, reveals awful responsibility. We are responsible for what we are, and for what we do, and for what we ought to do. Evil or good is wrought by us without ceasing. We ministers are leaders in common worship, guides in Christian work, ministers in many and various ministries. The possibilities of good are great in such a position, and there are corresponding responsibilities of evil. The mischief which an ignorant minister may commit is terrible;

If protection against inefficient doctors and lawyers is necessary, much more do the public need to be guarded against false ministers. The responsibility of those who repress or destroy the spiritual life of others is very great. The review of spiritual work when taken seriously, must lead a man to say, "Woe is me, for I am undone." Let me leave this retrospect and speak of your own position. In an enviable position you seem to be, my young brethren. Helps and stimuli to study have never been more abundant than they are now. This has its dangers and temptations, but "it is good to meddle with all knowledge." Your position is profoundly interesting and very serious. Let me congratulate you on being believers in the Lord Jesus Christ, and as such, saved, dead to sin and alive to God. This college is no place for you if you be not believers in the Son of God. As young men you have the characteristic of your age, and stage of life. "The glory of young men is their strength." Now you are able to do and to become that which will be impossible to after life. As students, you are engaged in exercising your reason and in increasing your information and powers. We have to think of you this evening as theological students, and in training for the position of ministers. As such, you are like ships on the stocks, like gardens under their first culture, like children in the school. The Lord watch over you, and superintend the construction of the ship from stem to stern! What can I say to you? I might speak to you with the purpose of stimulating you, but my topic has been mentioned in the prayer when it was asked of God that you might be devout. That is my subject. After referring to the devout men mentioned in Scripture, Mr. Martin continued—You are devotees of the Christ—our Jesus. Vows are upon you and you are consecrated to God for a special service. There must be self-consecration in doing good and serious work everywhere. There is enough in ourselves to make work serious, and there is more than enough in the world to make us serious, and how much there is in Christian labour to make us serious! But it is quite consistent with cheerfulness. On young shoulders, young heads. I say to you *be devout*. Do not put it on as a garment, but let it come forth from within you. There is that in your creed which should make you devout, depth and height in that creed which ought to make you devout, for your creed is not held by your fingers grasping the Book, or in your mouth as you recite the form of doctrine, but in your heart written by the living God. And what a creed! It is full of Gospel and impressed with the reign of law. It is full of facts and of doctrines, some high as the mountains, some like the valley, some shining like the sun, some dark as night, some speaking like the voice of the ocean, some like blocks of marble, others like precious stones. What a glorious faith is the Christians!—hold it fast, you young brethren! It is in the time of your tribulation and in the time of your wealth that it will keep you and will be as a tried and tested anchor to your souls. Be devout! This is the outcome of your spirituality, faith, hope, and love, not superficial but from the heart. Devotedness is expected in your calling. Your calling, not your vocation; for it is a work for which you have been called of God. There is a sense in which you are an apostle called of God, unless you are deceived. No one can prosper who enters the ministry as a means of livelihood. And what a calling! called to be shepherds of men under the Chief Shepherd Christ Jesus, guides of men, teachers of men, and servants of all men. There is a pressure in such work which must make a man devout. Devoutness will commend you to others, and it will keep you in the position to receive continuous blessing from the living God. With a devout spirit you will see God walking with you and working in you, and speaking to you, and you will be conscious of God's hand upon you. Be devout men, devout scholars, devout prayers, devout in the classroom, and in the home, and in the house of friend or stranger, devout in the pulpit, devout always, devout everywhere. The end of the student's course will be the beginning of the minister's career. Are you becoming ready for the minister's work? You are to be continual intercessors for men. You are to be set free from other things that you may pray for others. Some overlook this. Do we give ourselves continually to prayer? To this you are called, and it will be an important part of your duty. As to preaching—have something true and good and distinctively Christian to say, and say it naturally, clearly, earnestly, prayerfully, and with the intent to honour the Christ. On every occasion be yourself, only let your subject be taken from the very mouth of God. From that mouth you can receive nothing but truth, and from that mouth you will receive the glorious gospel; take care to preach that gospel, and remember that your future life is to be spent in preaching to the glory of God. Your education cannot be too complete, but university honours may be obtained at too great a price. I delight to hear of our young men obtaining them, but I do regret to hear of young men exhausting themselves in trying to obtain them. Spiritual preparation is most important. Remember that in your college course two talents must be made four, and five talents ten, or else you have studied in vain. I trust you will not be dreamers, except like the glorious dreamer who was most awake when he was dreaming. Devoutness must come from devotion to your Saviour and to your fellow-men. May I ask you to renew your consecration? In baptism you were offered to the Lord, lent to



the Lord. What changes have passed over you since then? Spiritually and religiously, where are you to-day? Has hard study pressed spiritual life out of you? Has the bloom of your piety been brushed off by contact with other young men? Does the ministry seem less real through your training for it, or have you been kept from all these temptations? You will not refuse me when I ask you to re-consecrate yourselves to the ministry of the word. He is with you, and He will put His hand upon you and bless you. Be wholly consecrated, and show that you are devoted to the Christ who is able to make all grace to abound in you. By God's help be devout men. Have I spoken too seriously? I hope I have not spoken gloomily, or too despondingly. As to seriousness, it is demanded by the occasion, and accords with my position. It is the evening with me, and the day is far spent. The grey tint accords with the evening; it is not unpleasant to the eye. No sadness of heart have I brought to this service, but seriousness I have brought. May the grace of our Lord Jesus Christ be with you. Amen."

At the conclusion of Mr. Martin's address, which was listened to with great attention, the Rev. J. C. HARRISON prayed for the students who were about to leave the college, and the hymn—

Father of mercies, bow Thine ear,

was sung. Professor NEWTH stated that Sir Charles Reed, who had been announced to preside, was unable to be present in consequence of having to attend the funeral of his sister, but had expressed his continued interest in the institution. He moved that Mr. Henry Wright take the chair.

Mr. WRIGHT said he thought they might congratulate themselves on the fact that there was a little revival of the interest which the churches take in the various colleges of the land. They were all putting forth new efforts to meet the altered state of the times. Ten students were now leaving them, seven of whom had been called to occupy churches, and they wished them God-speed. They wanted a little more enthusiasm for that college. The building was excellent in design, and was well worthy of their care, and at that time it wanted repairing, and for the comfort of the professors and students it needed warming. For this purpose they needed from 500*l.* to 1,000*l.* The report would show that they closed the year with a small balance in hand, but this desirable change was caused by appropriating a legacy of 500*l.* The opening sentences of that report would refer to one whose presence always gave them cheerfulness, who was now no longer with them. On the part of those who were not students there, he would express the very sincere gratitude with which they had seen their friend Mr. Martin amongst them, and the feeling of intense gratitude for the address which he had delivered. They hoped his health would continue to improve, and that they might have the pleasure of seeing him there again.

The Rev. W. F. FARRER, the secretary, then read the report, which commenced by referring in feeling terms to the decease of the late Rev. Thomas Binney, who was a member of the council from its commencement—for the last ten years its chairman—who, by his watchful care, wise counsels, and influence, contributed largely to its efficiency and success. He had recently occupied the chair of Homiletics, but was compelled to relinquish it at Christmas, 1873. To the last he retained his interest in the college, and one of the latest matters of business he attended to was the securing of a fund, over which he had the power of disposal, for the permanent benefit of the students. Reference was also made to the decease of Professor Maurice Nenner, from heart-disease, which occurred three days after that of Mr. Binney. Mr. Nenner was a native of Germany, educated at the University of Halle, and was "engaged, in 1844, to teach the Hebrew, Syriac, Arabic, and German languages, with the exegesis of the Old Testament at Homerton College, and after the union of colleges in 1850, he was transferred to the same departments of instruction at New College. During his thirty years of teaching in the Congregational body, he gained in no ordinary degree the affectionate regard of the students who passed through his classes." A third death referred to was that of Mr. Charles Benjamin Kluht, a student of excellent promise, which occurred last autumn. The report proceeds—

The council have much pleasure in reporting that on Mr. Binney's resignation of the chair of homiletics, they sought and obtained the consent of the Rev. Dr. Raleigh to become his successor. After Mr. Nenner's decease, provision was made, with the help of two members of the present staff of the college, for the continued instruction of most of his classes till the end of the session; and the chairs lately occupied by him have been offered to, and accepted by, the Rev. W. Urwick, M.A. The yearly appointments in the Arts Classes have been renewed for the coming year.

The session was opened on Friday, September 26, 1873, with the usual *soirée*, the lecture introductory to the course on systematic theology being delivered by the Rev. Prof. Redford. Another *soirée* was held on Wednesday, December 3, when, at the request of the Council, Dr. W. Higgins, F.R.S., lectured to an audience as large as the library could be made to accommodate, on "Spectrum Analysis and its Astronomical Results."

Thirty ministerial students returned after the last vacation. Fifteen were admitted on probation; three others, who were not quite prepared to pass the entrance examination, were received for a time as lay students, and have since been accepted as probationers. Another lay student has attended the classes, making a total on the books of forty-nine.

The arrangements for the residence of one of the students at Regent's Park College has been continued.

One student of the college matriculated in the University of London in June, 1873. Another, Mr. Samuel George Kelly, passed the first B.A. examination, with first-class honours in English. Mr. Frederic Walker Clark and Mr. W. James Woods have obtained the degree of B.A.

The Pye-Smith Scholarship of the year has been obtained by Mr. Henry Wells, B.A., a Pye-Smith prize of 20*l.* by Mr. Edward Augustus Hytch; and the Bennet-King Scholarship by Mr. A. Strachan.

Mr. James Gregory, a student of the senior year, who was invited before the end of the last session to the pastorate of the church at Belgrave Chapel, Leeds, was allowed, at the urgent request of the deacons, to leave college at Christmas for the purpose of entering upon his ministerial work. Mr. John Charles Edge, a student of the London Missionary Society, left at the same time, to proceed to his appointed station in China. Four other senior students, with the consent of the council, began their ministry at Easter: Mr. Daniel Amos, at King's Lynn; Mr. John Edward Gibberd, at Queen-street Chapel, Dover; Mr. Burgess Wilkinson, at Melbourn, Cambridgeshire; and Mr. W. James Woods, at Spencer-street Chapel, Leamington. Mr. Robert J. C. Tillotson has received and accepted an invitation to the pastoral office at Marlborough.

Several additions have been made in the course of the session to the list of preaching stations occupied by the students. The services at Kensington Potteries, Dartford, and Welling, are now regularly conducted by them. The new chapel at Barnes-green, mentioned in the last report as likely to be erected, was opened on January 27 by the Rev. L. D. Bevan. As this station now requires the exclusive attention of one student on the Lord's Day, the station at Five Oaks, formerly served in conjunction with it, has been handed over again to the church at Billingshurst, to which it properly belongs. The attendance at the stations generally, and the evidence of good resulting from the services, are very encouraging.

The large room in the college reserved as a Museum of Natural History having been comparatively of little use for this purpose, the council, some months ago, adopted a suggestion of the principal, that it should be converted into a library and museum of Nonconformist history and antiquities, and the change is now nearly completed. The Doddridge Manuscripts, belonging to Coward's trustees, have been arranged in cases provided by them; other manuscripts, books, and various objects of special interest have been transferred from the library and from other apartments to the museum; while several friends of the college have sent suitable and valuable donations, which are likely soon to be followed by others of the same kind.

The state of the college income, though not wholly discouraging, still leaves much to be desired. A considerable number of new subscriptions have been obtained in the course of the year; but the losses from death or change of circumstances counterbalance this advantage. There is a gratifying increase in the number and amount of Congregational collections—184*l.* this year against 113*l.* for last year; but is it not reasonable to desire and expect for our colleges a yet larger amount of support in this form, especially from congregations whose ministers have been trained in one or other of our collegiate institutions? The council earnestly commend this matter to the best consideration of the friends of New College, and they do so more earnestly and the more confidently, inasmuch as some of the more prominent ministerial members of their own body have declared their readiness to plead the cause of the college in any pulpit which may be available for the purpose.

The usual donation of 50*l.* has been received from Berman's trustees. The treasurer has repeated his liberal contribution of last year—100*l.*—towards the current expenditure, besides a donation of 10*l.* to purchase books for the library. A similar donation for the purchase of books has been received from G. W. Stevenson, Esq. The Coward trustees have given 100*l.* in addition to their regular agreed contribution of 1,000*l.* The legacy of the late Thomas White, Esq., of Peterborough, mentioned in the last report—600*l.* less duty—was paid towards the end of last year. The council regret that they have not been able to fund this legacy. The deficiency of last year, and the inadequacy of the income from other sources to meet the expenditure, have absorbed a considerable part of it. They are able, however, to carry forward a balance of more than 100*l.* to next year's account; and they earnestly hope that the co-operation of all who have the interests of the college at heart will enable them to avoid the recurrence of a deficiency.

Particulars were then given of the Kendall-Binney Fund, consisting of 1,000*l.*, given some years ago by Mr. Elisha Kendall, a member of the Weigh House congregation, the interest of which was to be enjoyed by Mr. Binney for his life, and the principal afterwards applied as he should think proper. Last year Mr. Binney voluntarily relinquished that income, and in conjunction with Mr. Kendall, executed a deed, conveying the 1,000*l.* to four trustees to be invested, and the annual income to be applied in giving prizes to, and making other provisions for, the students of New College. These provisions were dictated, in substance, by Mr. Binney, and furnish fresh proof that the college has lost in him a thoughtful, judicious adviser, as well as a liberal helper, and the students an affectionate, faithful friend.

The financial statement showed the total receipts to have been 4,439*l.*, and the expenditure 4,320*l.*, leaving a balance in hand of 118*l.* 11*s.* 8*d.*

The PRINCIPAL (Professor Newth) then reported on the subjects of study during the past year, and said that a satisfactory amount of work had been done by the students. The following students had taken prizes or certificates:—

Third Theological Year, J. F. Munro. Second Theological Year, F. W. Clarke, B.A., H. Wells, B.A., J. R. Bacon, W. Ebbs, W. A. Elliott, C. R. Gardner, A. Kluht, A. W. Willifer. Third Theological Year, H. J. Goffin, E. A. Hytch, C. A. Lyon, J. W. Rogers. Third Literary Year, S. G. Kelly. Second Literary Year, A. Strachan, with Bennett King scholarship, H. E. Holmes, T. T. Sherlock, B. J. Snell. First Literary Year, J. A. Beard, J. Davis, G. F. Cullen, J. E. Guntrip, C. Morgan, J. Pither.

The Rev. J. B. FIGGIS, M.A., Brighton, an old student of New College, moved a resolution adopting the report, and said that after the debt he owed to his mother and his minister, he owed more to his *alma mater* than to anyone else. He there received stimulus which had enabled him to bear work in one place for thirteen years, and he felt deeply grateful for the cluster of friends with whom he had been surrounded through that institution. He thought the report was a very encouraging one, and indicated progress and work that would be a blessing to the churches when the students went forth. He knew of no other institution which presented greater claims upon the churches for support.

The Rev. Dr. LEGGE, from China, seconded the resolution. He had never been present at one of those meetings before, and his thoughts had gone back that evening thirty-seven years to the close of a session at Highbury College. It was a long time ago, but it seemed but as yesterday, that Mr. Aveling, the father of one of the students there that evening, was a fellow-student with him at Highbury. He thought the amalgamation was good. It had been attended with changes and some improvements. Mr. Martin had been intended for India, and he regretted he did not go there. He was determined now that he had come home, to say that the mission-fields require and deserve the most able men that can be sent, and if the churches fail to send their best men, they would fail in their duty to God. To be devout was the great principle for young men to carry with them into the world. The work of the ministry was the hardest work a man could devote himself to, and he must be prepared to work hard and in the spirit of prayer. He wished New College was rather better supported. 184*l.* collected from the churches was a beggarly thing, and he thought that there was money enough in the hands of friends who had the interest of the ministry at heart, who would help more if they knew the necessity. Last year, in passing through New York, an American friend said to him, "Tell your countrymen they don't yet know the A B C of Christian giving."

The Rev. J. S. PEARSALL moved a resolution of thanks to the treasurer, and the appointment of the council, and suggested that the institution should have the prayers as well as the contributions of its friends. They needed more intercessory prayer in churches and in their families on behalf of such institutions. The characteristic of the great men of the past—Bunyan, Owen, and such men—was that they had power with God.

Dr. F. J. WOOD seconded the resolution, and said the work of the council was a very responsible work, and they could not sufficiently thank them for it. As a member of London University, he must say that much as the laity prized learning, they looked to ministers to be devout, consistent, earnest in their Christian life.

The Rev. R. ASHTON moved a vote of thanks to the auditors, and said he was glad that the number of students had kept up. He had been told that the day might be reckoned when there would be no ministers in Germany, and in passing through Europe lately he was told of the difficulty experienced in securing evangelists. The Rev. G. S. INGRAM seconded the resolution. There was a good deal of wandering scepticism about, and it was, he thought, a minister's duty not only to preach the Gospel, but to defend the Gospel. The longer he lived, the deeper was his conviction that the success of the minister depended largely on his thoughts of Christ, and that the more he could feel himself the servant of Christ, the more successful he would be. He was convinced that the great theme of the apostle, "Jesus Christ and him crucified," must be theirs also. He congratulated them on the fact that so many students had obtained settlements. God speed their young brethren and give them many souls for their hire.

The Rev. Dr. KENNEDY moved, and Professor NEWTH seconded, a vote of thanks to the Chairman which was cordially adopted, and the Rev. Dr. RALEIGH pronounced the benediction.

#### MILTON MOUNT COLLEGE.

The annual general meeting of the governors was held at the London Mission House, Blomfield-street, Finsbury, on Friday afternoon. Mr. Henry Wright was called to the chair, and the Rev. W. Roberts offered prayer. The CHAIRMAN said he had two objects in coming to the meeting, first to express his sympathy with and gratitude to the committee who had carried on the work of the college up to the present time. When it was first proposed to found the college he thought it not desirable, but after more consideration he was constrained to give it his hearty approval, and since visiting the college he had come to the conclusion that it was calculated to be a source of blessing to their ministers and their children, and one of the best things established by the Congregational body for many years. The family gathered there seemed to be a very happy family. There had been a marked improvement, and if all went on well the institution could not fail to be a great help to them and a great joy to their parents. His other reason for coming there was to express his own gratitude to a lady, and to move that the thanks of the constituency be given to her for the most remarkable effort which she had made for raising an endowment fund which should be sufficient for the support of the lady principal. The lady he referred to was Mrs. Crossley, of Halifax. She set out with the feeling that, that being a lady,



college, ladies should feel a liberal sympathy with it, and she resolved to raise the sum of 5,000*l.* from ladies only. She made her appeals, and met with some success, but some of the ladies said, "You must look to our husbands," so after she had appealed to the wives, and had got a large sum of money from them, she began to appeal to gentlemen, many of whom came forward and rendered some help. She had managed to raise 2,703*l.* She wrote to people all over the country at a great expense of time and money, and her effort deserved the warmest expressions of gratitude from the constituency of the college.

The Rev. WILLIAM GUEST, the honorary secretary, then read the report, which, after referring to the progress made by the institution, which now had room to develop its possibilities, said:—

There are in the house at the present time one hundred and eighteen pupils. Most of these are the daughters of ministers with moderate incomes. For them the school was mainly intended, and on their behalf many thousands of pounds were thoughtfully and most generously contributed. It is most due, and at the same time pleasant to state, that these young people have given proof of a mental capacity, and an aptitude for learning which have been fully equal to all that was predicted; they have at the same time manifested an eagerness for improvement, an application to their studies, and a regard to the discipline of the house which have left nothing to be desired. On the part of the lady principal and the staff of professors and teachers there has been a very marked and unvarying devotion to the interests of the educational departments of the college.

In the autumn of last year, in order to secure accommodation for 120 girls, the executive committee resolved to complete the cubicles, or partitioned sleeping-rooms, in an unoccupied wing of the building. They then proceeded to admit 21 applicants. Before doing so the following resolution was passed by them:—"Since it is impossible in the existing state of the funds to admit any pupils except those who pay the full terms, it is resolved that those ministers should have the priority of attention who have stated their readiness to meet this demand." Full terms are now 35*l.* a year. The regulation of the trust-deed that all "applicants shall as a rule be admitted in order according to the dates of their application," was thus departed from, not as a matter of choice, but with deep regret, because of the exigency of a new institution. The managers take this opportunity of reasserting their conviction of the value of the principle of following the priority of application and their purpose to adhere to it as soon as the state of the funds should permit; it is indeed proper to add that out of the 21 pupils admitted, eight of them paid the ordinary fee of 15*l.* per annum, the like amount being supplemented in answer to private appeals made on their behalf by the hon. secretary. In their cases the principle of the trust-deed was strictly followed, and they were admitted in the order of the dates of application. The number of pupils and statement of payments is as follows:—To 30th April, 1874—78 at 15*l.*; 5 at 20*l.*; 1 at 24*l.*; 2 at 25*l.*; 82 at 30*l.*; total, 118.

Two medical gentlemen had given the school the benefit of their regular attendance at a very moderate remuneration, and it was stated that the debt upon the building was a total of 8,000*l.*, for the liquidation of which an urgent appeal is made. There was also another ground for solicitude:—

The names of many ministers who apply on behalf of their daughters, and who can promise only the ordinary fee, being thus passed over, the favourable time for learning is unhappily lost. It constantly happens that excellent ministers write in great anxiety, and request information as to the prospect of the admission of their daughters. Nevertheless the conclusion of the early promoters of the movement is sustained by the experience now being gained. Whenever the annual subscriptions reach an amount which will adequately supplement the payments of pupils, no applicant need be passed over for the sake of such as are able to offer higher terms, and since it is increasingly evident that a building to accommodate 150 pupils will about meet the necessity of the case, admission for all those who desire the training and education of the school would be afforded.

Allusion was made to the examination at the beginning of the year, conducted by Professor Payne, of the College of Preceptors, and to valuable gifts presented to the college by Mr. J. F. Hawkins, Mr. A. Marshall, of Hornsey, Professor M'All, of Hackney College, Mr. Thomas Scrutton, and Miss Hadland. Twenty-eight members of the drawing class have recently sat for a free-hand or model drawing examination, under the Science and Art Department of Kensington. The result is not yet announced. It is proposed by the lady principal to send up pupils in December for the Cambridge Local University Examination. The report goes on to say—

It is distressing to find that there are now anxiously waiting their turn fifty daughters of men who cannot offer high fees, but who are maintaining with conscientious fidelity those evangelical truths of Protestantism which were never more needed in many English parishes, and those principles of ecclesiastical freedom which are becoming the ascendant convictions of Christian Liberalism in Europe. Milton Mount College is the one and only institution which has been provided for the daughters of Congregational ministers other than missionaries, and the co-operation of the churches throughout the counties of the United Kingdom would enable the executive to complete an empty wing of the building, and fill the house with young girls for whom, in many cases, this is the only chance they have of obtaining a really good education, and reaching the position of honourable independence to which they aspire. What is wanted is, that the movement should be placed in all neighbourhoods in the prominent position it has been raised to in some. Not until this is the case will adequate support be forthcoming.

It is added by way of supplement to the report that Mrs. Joseph Crossley, of Halifax, had sent to

the secretary the sum of 2,600*l.* to form a special fund, the interest of which shall be used in perpetuity towards the payment of the salary of the head-mistress, whoever may, under the appointment of the general board of management, fill this position, and whereby the annual expenditure of the college shall be so far relieved. The committee had passed a cordial vote of thanks to Mrs. Crossley and the contributors of the fund, and had decided to use the money temporarily towards the payment of the debt, but to carry out strictly the intention of the "Crossley Fund," viz., the formation of an endowment for the salary of the head-mistress.

Mr. THOMAS SIMPSON (Godalming) said it had occurred to him whether the committee were capable of coming to a resolution on the matter of Mrs. Crossley's fund.

Mr. THOMAS SCRUTTON explained that the decision was arrived at after communication with Mrs. Crossley, who had asked the wishes of the committee. Mr. SIMPSON thought it would be well to state that fact in the report.

Mr. THOMAS SCRUTTON, the treasurer, then presented the financial account, and said it would not be necessary for him to make many remarks, as a copy of the account had been sent to every governor, so that they might see how they stood, and he would therefore only leave it to any governor to ask any question about it he might wish. He had put the cost of 120 persons for 199 days at 1*s.* per day or 7*s.* per week, which might not compare in a very favourable light with other institutions, but before they took those figures they must be careful that they were dealing with them in the same form. The 7*s.* included the whole expenses of the house. The actual expense of each pupil was only 6*s.* per week. Taking provisions at 14*d.* per annum, and the salaries at 10*l.*, and other expenses 10*l.*, the total expenditure was 34*l.* per annum each.

Mr. R. J. NISBETT moved the following resolution, which was seconded by Mr. F. H. L. COLLINS—

That the report now read, with the audited accounts, be adopted, printed, and circulated, under the direction of the executive committee, and that the gentlemen whose names are now read, form the general board of management for the ensuing year.

Mr. THOMAS MARTIN made some critical remarks on several items in the expenditure which he considered excessive. Mr. THOMAS SIMPSON concurred in some of the previous speaker's remarks, and suggested the appointment of a house committee. Mr. F. H. L. COLLINS also objected to the item for music (275*l.*), and to the largeness of the domestic staff (14).

The CHAIRMAN regretted that being in that position he was somewhat restricted, but he thought it was not well to give all the details of expenditure. If the annual income was not sufficient to meet the expenditure, it should lead them to look into the matter, not to cut it down, but to make an effort to get sufficient money to support it. With regard to the dietary, it was necessary that the pupils should be well nourished, for the brain required it. They must take care not to make the place like a union. One of the recommendations of that institution was that as you approached it you felt what a respectable place it was, how home-like it was, how clean, and what an air of cheerfulness there was about the place. He hoped that meeting would not take upon itself to impose any conditions on the executive.

The Rev. JOSHUA BEAZLEY thought it was as well to have these things discussed. He thought it should be stated that there should always be at least eighty girls admitted on the lowest terms. He thought they were conducting the institution upon too high a scale. He did not wish to go into details, but he thought some gentlemen should do so. It seemed to him that there was a want of harmony between their original intentions and their present practice. He was sorry so few governors were present, as he should like to have had the question discussed by a large meeting. He did not think it was right to leave all these matters to a lady, and he should have been more satisfied if they had had a house committee.

Mr. WATERMAN thought there should be a committee of ladies to aid the lady superintendent with advice.

Mr. THOS. SCRUTTON said they were much obliged to their friends for their criticisms. Their object in printing the report was to let every gentleman see exactly how they stood. But while giving that information, it was incumbent on the governors to consider matters before making objections, and if they would tell them where they were wrong, they would be very glad to hear. There was a "provision committee" which appointed the tradesmen from whom the lady superintendent ordered what was required. Their accounts were sent in monthly, and examined by that committee. With regard to the educational staff, he would like to be shown any institution which was doing its work cheaper. They courted a most thorough investigation from the governors on the subject. The question of a house committee had been before the executive repeatedly and had been rejected. The committee knew each month exactly how much it had cost for each pupil.

The Rev. C. DUKES said there was evidently a serious difference upon one point. There was a feeling with some that the young ladies were the children of poor persons. The tendency of that institution was to elevate them, and such was the intention of its founders. The minister might be a poor man, but yet a great man, and their arrangements had a cheering effect upon the children, who had an air of freedom which it was good to see. What they wanted was to have them so trained, that in what-

ever position they might be placed, they might know how to conduct themselves. He thought they might rejoice at the tone of the college, and at the fact that for a shilling a day those young ladies were enabled to enjoy so many advantages.

Mr. DEVITT stated that he had received a letter from Mrs. Crossley in which she expressed her satisfaction with the institution and its management. Mr. NASH said he believed a resolution had been passed at a previous meeting that the number paying 15*l.* should never be less than eighty. The Rev. J. BEAZLEY said he moved the resolution referred to, which was carried, and he hoped it would be added to the report.

The Rev. W. GUEST said he did not conceive it wise to draw a hard-and-fast line of admitting eighty or any number at the minimum terms. It seemed to him better to aim to bring up the funds to such a state as to allow the committee to follow one law, and one law only, viz., that of the trust deed, which assigned priority of admission to "priority of date of application." The state of the funds had not allowed the executive absolutely to follow this rule, but since they had only laid it aside pending an increase of annual subscriptions, it seemed better to determine to do no more than return to the original arrangement as soon as possible.

The Rev. W. ROBERTS moved the following resolution—

That the governors, while offering to the general board of management, and especially to the executive, their cordial thanks for their continued and disinterested efforts on behalf of the college, would express their regret that the managers are not in a position to meet the many claims which are before them, and would recommend that every effort should be made by public and private appeals to bring up the income of the college, and to lessen the heavy debt which presses on the institution.

He said their friends on the board of management had had a great deal of work to do, and were entitled to their thanks. It was quite clear that increased funds would be necessary. He was glad the resolution of Mr. Beazley would be added to the report, because there seemed a tendency to accept those who could pay 30*l.* rather than those who could only pay 15*l.*, and he thought it would tend to give confidence in the institution that eighty would be received at the lower rate. He hoped the subject of a house committee would be again considered, and as Mrs. Crossley and other ladies were taking great interest in the institution, it would increase their confidence if there was a ladies' committee. Had the trust-deed received the formal sanction of the governors? (Mr. GUEST: Yes.) He was sorry for that, as it placed the power in the hands of the superintendent.

Mr. T. SCRUTTON said when they were about to open the college they had a subscription list of 900*l.*, and they admitted one hundred girls hoping to get the income up to 1,500*l.* a year, but, as the public did not respond to that extent, they were obliged to take some at 30*l.* a year. The Rev. W. ROBERTS said if the number of those paying 30*l.* was to be increased *ad libitum* according as it was needed, it would weaken confidence in the institution. He thought it should be clearly set forth that they would not take less than eighty at the lower rate.

The Rev. W. GUEST said if they could fill the house with 150 at the lower rate, they would be glad to do so if their funds permitted it.

The CHAIRMAN said the public had given liberally to the college, and all that was required was that that liberality should be sustained and increased. He hoped the next year would be a bright one for the institution. The meeting then terminated, after the usual compliment to the chairman.

#### SPRING HILL COLLEGE.

The anniversary meeting of the friends and subscribers to this college took place at Moseley on Tuesday, June 23; Thomas Lea, Esq., of Kidderminster, in the chair. After an appropriate speech from the chairman on the importance of thorough education and training, Mr. KEEP read the treasurer's report, which showed a total income of 2,108*l.* 12*s.* 4*d.*, and a balance due to the bank of 44*l.* 8*s.* 1*d.* The report of the trustees, presented by Mr. S. EDWARDS, stated that there was a balance in the bank amounting to 611*l.* 19*s.* 9*d.* The reports of the examiners were read, and they spoke favourably of the efficiency and progress of the students. The Rev. F. STEPHENS read the report of the committee. It stated that the year had been one of quiet, steady work in every department. When the session opened in September there were seventeen students on the college roll. Three were admitted on probation, and after the usual term were admitted to the full curriculum of study. In the course of the year several applications for admission had been received, but none of sufficient promise to commend themselves to the approval of the Board of Education. They regretted to say that at present there was only one application before the board. Into the causes which were operating to prevent a full supply of acceptable candidates for the work of the Congregational ministry they did not desire to enter that day. They were profoundly convinced that the whole subject demanded the most grave and prayerful consideration of all their churches. With the close of the year four students had completed their course of study, and two others had been obliged to leave the college through illness. Mr. John Bullock, who held one of Dr. Williams's divinity scholarships and 40*l.* per annum, tenable for two years, at the June examination in the London University gained the M.A. degree in philosophy. With the approbation of the committee he had spent the year studying in Germany, but he



would resume his course of studies at the college in September. Although no other academic honours had come to the college during the year, they had much satisfaction in saying that the attention and diligence of the students in general had been constant and praiseworthy. The prizes placed at the disposal of the committee were as follows:—Mr. Thomas Avery had renewed his generous gift of 10*l.* 10*s.* for two prizes—one of 5*l.* 5*s.* for the best essay on "The similarities between the age in which Christianity arose and the present, especially as to philosophy and religion"; and the second, of 5*l.* 5*s.*, for the best essay on "The Evangelists' Conception of the Nature and Design of Miracles"; Mr. Samuel Dickinson, a prize of 5*l.*, not yet appropriated; Mr. Frederick Rayner, had offered a prize of 5*l.* for the best essay on "The Relation of the Jewish Prophet to the Jewish King"; Mr. Wallis, 5*l.* 5*s.*, for the best essay on "The Faust Legend." The prizes arising from the Bi-centenary Fund were 5*l.* each to the first in examination in the senior and junior theological divisions; 4*l.* each to the first in examination in the senior and junior literary divisions, and a prize of 1*l.* 1*s.* each for the best classical grammar paper in each division. Mr. George Morris had intimated his intention of offering next year a prize of 2*l.* 2*s.* for the best essay on some ecclesiastical question, written by a senior student. The hearty thanks of the friends of the college were due to those gentlemen. The report then referred to the necessity of various alterations in the college grounds, and to the health of Dr. Simon, the theological tutor, who had recently been obliged to cease work; but accounts just received stated that he was rapidly recovering, and was better than he had been for months past. Testimony was borne to the devotion of Dr. Simon's colleagues, Mr. Marsie and Dr. Deane. In moving the adoption of the report, Mr. J. NAYLOR referred to the importance of a well-stocked library. The Rev. R. ANN seconded the resolution, and a vote of thanks was passed to Mr. Keep, the treasurer, and to Mr. Avery and the other gentlemen who had offered yearly prizes. Mr. R. W. DALE said a great service would be rendered if in addition to the prizes to be offered to men in the institution they offered one or two to be written for by men who had not left it for more than six years. (Hear, hear.) Such work would be adapted to enrich their whole intellectual life, as well as contribute to the efficiency of their ministry. (Hear, hear.) So far as he understood, in relation to the number of students, they were not in a worse position than they had previously been. (Hear, hear.) It was quite possible that before September they would have a number of additional applications for the admission of students. Most colleges passed through the same vicissitudes as theirs had encountered. It would, no doubt, be a great improvement if by any means they could secure the attention of the churches of the Midland Counties to the college, and especially if they could create amongst young men associated with those churches an anxiety for the work of the ministry. (Applause.) They need not care very much about the college being comparatively empty so long as the churches were not filled with energy and life. He was not anxious to press into the college men who did not take up the work of the ministry under an impulse of great passion for it. Let energy and life prevail in their churches, such as they had recently witnessed in the north of this land, and they would have no cause of complaint that there were empty studies in that college, and that the classes were not so large as could be desired. It had been said again and again that men were kept out of the ministry because they were not likely to secure so large an income as if they remained in commercial life. He did not believe that the commercial view of the matter held back men who ought to enter the ministry, though he sometimes thought that men actually in it were worse ministers than they would be if they were only a little more completely emancipated from the cares of this world. (Hear, hear.) Depend upon it, God would send cares and anxieties to every man, and they need not try to send them to their ministers by providing that their incomes should be limited. A great deal was done for chapel-building at the present time, and he wished they could give a little more thought, earnestness, and prayer to the building of ministers who had to occupy the chapels when they were erected. (Applause.) The committee of management for the ensuing year was selected by ballot.

The company then adjourned to the College Hall for luncheon. Complimentary votes of thanks were passed to the officers, and, on the motion of the Rev. G. B. Johnson, seconded by the Rev. J. Shillito, the meeting expressed its acknowledgments to the old students, who had presented an admirable portrait of the late Professor Barker, whose efficiency as a tutor and great worth were held in affectionate remembrance. At six o'clock the prizes were distributed, and the annual address to the students was delivered by the Rev. R. Vaughan Price, M.A., of Worcester.

#### RAWDON COLLEGE.

The annual meeting of the Northern Baptist Education Society was held on Wednesday, in the library of Rawdon College. The Rev. Dr. Green, president of the college, occupied the chair, and a number of ministers and laymen interested in the college were present. After the proceedings had been opened by singing and prayer, the SECRETARY (the Rev. J. P. Chown) read the annual report, which stated that the number of students in the

year's list had been eighteen; one of them, Mr. George Barr, having entered the University of Cambridge as a non-residential student. The work of some of the students had been much interrupted by illness; but with that exception the studies of the session had, it was believed, been diligently and faithfully pursued. Five students were leaving the college for pastoral charges, and four others who were last year probationers had all been very cordially received on the foundation, and that day three others had been accepted for the probationary term. The number of students now on the list would be thus sixteen, a smaller number than for some years past; but the paucity of well-qualified ministerial candidates was felt not by the Baptist denomination only. What the cause of it might be, was a question for serious thought in the churches. There never was more urgent need than at present. The president's report of the work which had been done during the year in the various subjects which had been taught—namely, theology, Greek Testament, Greek classics, logic, mathematics and English—was read. Several donations to the library were gratefully acknowledged. The finances of the college could scarcely be said to have improved. Although many friends had served the institution both by liberal giving and by collecting in its behalf, a balance was due to the treasurer. The expenditure of the year had not been greater than that of the preceding year, notwithstanding the increased cost of living, as well as the effects of the gale of last December, causing injuries to the building which have necessitated extensive repairs. Still, to carry on the work of the institution with unabated efficiency, a clear increase to its annual income of at least 100*l.* was required. The report concluded by stating that the preaching engagements of the students had been numerous, and in addition several preaching stations had been supplied. The TREASURER (Mr. Wm. Stead) read the financial statement. The Rev. T. POTTINGER moved the adoption of the report, which was seconded by Mr. T. AKED. The Rev. T. GOUGH moved a vote of thanks to the president, treasurer, secretary, and committee, and that they be requested to continue in office for the ensuing year. Professor ALDIS, of Newcastle, in seconding the resolution, asked whether it would not be possible that the new College of Science which was about to be established in Yorkshire could be made available to relieve the president of the college of at least some part of the mathematical portion of the teaching. The Rev. J. STUART (Stafford) moved the thanks of the meeting to the examiners, which was seconded by the Rev. JAS. HORN (Idle), and carried. Other resolutions were supported by the Rev. Jas. Murrell (of Newcastle), the Rev. R. P. Macmaster, Mr. John Cooke, and Mr. Jas. Fyfe, and subsequently a sermon was read by Mr. Macintosh, and an essay by Mr. Edward Jones. After tea the annual address to the students was delivered by the Rev. J. ALDIS, of Plymouth.

#### UNIVERSITY COLLEGE.

The prizes in the Faculty of Arts and Laws and the Faculty of Science were distributed on Wednesday afternoon at University College, Gower-street. Lord Kimberley, vice-president of the institution, presided, and with him on the platform were Lord Belper, Sir F. Goldsmid, Mr. James Booth, Dr. Storror, Mr. Correns Hardy, and Mr. Arthur Grote. A report, read by Professor Henrici, the dean, mentioned that the classes of the two faculties had during the past year been attended by 596 students, 25 more than in the previous session. This included the Fine Art School, which was founded three years ago; and as most of the students who joined that school at its opening had left it at the end of last session, it was fair to look rather to the number of new entries than to the total number of students. During the present session 80 more new students had entered than during the last. Leaving out the fine art students, and the students attending the evening classes only, there remained 336 who had attended the day-classes of the two faculties, and this exceeded by 28 the number in the last session. A professorship of Pali, the sacred language of Buddhism, had been created and had been filled by the appointment of Mr. R. C. Childers, one of the first Pali scholars in Europe. The Fine Art School had continued to flourish in the highest degree, and, owing to the rapid increase in the number of students, the accommodation was becoming wholly insufficient. The ladies' classes held at the college showed likewise a steady increase in the number of students. Ladies were now admitted to the lectures in jurisprudence as well as to those on political economy. Mr. S. Sharpe had, in addition to many other donations, offered 1,000*l.* towards the expense of compiling and printing a catalogue of all the books and pamphlets in the General, the Morris, and the Graves Libraries. The list of prizes included the following names:—D. B. Jones, Swansea, won the Joseph Hume Scholarship in jurisprudence; E. Pickering, London, and S. Starr, Hull, the Slade Fine Art Scholarships; W. J. New, Evesham, the Andrews entrance prize for science; and C. F. W. Wood, the Andrews entrance prize for languages; C. F. W. Wood, the Jews' Commemoration Scholarship for general proficiency; M. J. M. Hill, London, first prize, higher division, pure mathematics; C. A. Russell, London, prize in the extra class, Greek; and M. J. M. Hill, prize in the senior class; G. Christopher, Dublin, and W. H. Carter, Blackheath, gold medals in analytical chemistry; M. Lewis, Chester, first prize, senior class, Latin; F. Stock, Devonport, composition

prize in English; S. Pocock, Staines, composition prize in French and the prize of the senior class; J. V. Jones, Swansea, first in applied mathematics and mechanics, first in physics, first prize in philosophy of mind and logic, and first in geology and mineralogy; C. R. Pink, London, Donaldson silver medal in architecture; E. J. Brook Smith, Cheltenham silver medal in zoology; M. Lewis, Chester, prize in Roman history; F. Stock, Devonport, prize in French history; P. R. Bedlington, Aberdare, in mechanical drawing; M. Lewis, first in political economy; Eliza Orme, London, prize in jurisprudence; H. A. Bovell, Barbadoes, prizes in Roman law and constitutional law and history; and S. Hyam, London, the prize in English law. Among the Fine Art students, J. Collier, London, won 10*l.* and a silver medal for painting from life; Mary Whitehead, London, 5*l.* and a silver medal for drawing from life; Evelyn Pickering, London, a prize and silver medal for painting from the antique; and Dorothy Tennant, London, a prize for a composition.

Lord KIMBERLEY, when the prizes had been distributed, made a short address to the students. He wished further success to those who had been successful, while as to the others he was able to sympathise with them from having himself been unsuccessful, recently, in the competition for the great prizes of office. (A laugh.) When he thought of the wide field covered by arts, law, and science, he could not help fearing that we might suffer somewhat in these days from an excessive diffuseness of knowledge, and it seemed to him that one of the best correctives of the tendency to be superficial was to be found in examinations such as the students of this college had to undergo. It was well that we should endeavour to master, at all events, one subject, in order that we might be able to test the accuracy of the superficial literature of the day, and might recognise from the frequency of errors in connection with the subject we knew that mistakes were likely to occur with reference to other branches of knowledge. (Hear, hear.) He was glad to perceive the extraordinary development which the study of physical sciences and modern languages had attained. To his mind nothing could be worse than a more stereotyped system of education. The noble lord concluded with a quotation from Bacon, conveying the advice that if we began with certainties we would end in doubts, but if we began with doubts we might end in certainties. (Cheers.) On the motion of Lord BELPER, a vote of thanks was awarded to Lord Kimberley, and this brought the proceedings to a close.

#### UNIVERSITY COLLEGE FOR WALES.

The annual distribution of prizes to the University College for Wales took place on Friday, the 19th, at Aberystwith, when very satisfactory accounts were given of the progress of the college. Sixty-three students had attended the classes during the year; and two of them have gained scholarships—one at Cambridge, and the other at Oxford. Mr. HUGH OWEN, of London, the honorary secretary, reported that during the year upwards of 7000*l.* had been given to complete the purchase of the college buildings. The sum of 15,000*l.* had been given in all, and the buildings are now free from debt. The next object of this committee is the endowment of the college, and already the sum of 10,000*l.* has been promised towards the 50,000*l.* needed for this purpose. Among the contributors to the purchase are Mr. D. Davis, of Maesfyrnon (1000*l.*); Mr. L. Davis, of Cardiff (1000*l.*); Mr. Morley, M.P. (500*l.*); Mr. S. Evans, of London (500*l.*). Mr. Owen also reported that the whole of the money had been collected without a penny expense to the college, either for travelling or otherwise.

THE NATIONAL SOCIETY.—The sixty-third annual meeting of the National Society for the Education of the Poor in the Principles of Established Church was held on Thursday at Willis' Rooms, London. The Archbishop of Canterbury presided. The report stated that the liabilities had been cleared off, and 6,724*l.* had been granted in answer to 200 applications for grants; and 1,835*l.* to training colleges. The transfer of Church schools to school boards had made little progress, and the society's draft agreement, rendering the transfer as little objectionable as possible, had been accepted by the Education Department. The chairman said he was glad to see that the system of diocesan inspection was spreading, for every diocese was imperfect in its organisation until it possessed a complete and well-organised system of inspection of the religious instruction of the pupils. He had heard that the question was being agitated how to get rid of board schools, for they had been found very expensive, and that showed they were not wrong in their endeavour to be beforehand in every parish, and prevent the necessity for school boards being appointed. A town in his diocese has to his mind hit the golden mean. It had a school board, but no board schools, and the compulsory clauses being put into operation, many children were sent to the old schools. Resolutions were adopted protesting against the legislation which obstructed the liberty of religious teaching, or placed under pecuniary disadvantage public elementary schools connected with a religious denomination. In seconding one of them, Archdeacon Bickersteth suggested that it was desirable that voluntary elementary denominational schools should be supported out of the rates.



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## NONCONFORMIST GRAMMAR SCHOOL, BISHOPS STORTFORD.

The ANNUAL MEETING of the parents and friends of the above School will be held on TUESDAY, July 21, when it is expected that H. RICHARD, Esq., M.P., will distribute the Prizes. EDWARD GRIMWADE, Esq., J.P., Chairman of the Company, will preside on the occasion.

The ADDRESS to the pupils and friends will be delivered by the

Rev. Dr. ROBERT MOFFAT,

and the Rev. R. D. Wilson, of Craven Chapel, London; Alexander Hannay, E. T. Egg, Messrs. John Glover, Albert Spicer, J. T. Scrutton, and others, are expected to attend and address the meeting.

To commence at 12.30.

A Cold Collation will be provided for Ladies and Gentlemen in the Dining Hall, at which the Chairman of the Company will preside.

Tickets for the Luncheon should be obtained early, from Mr. A. Boardman, Bishops Stortford.

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The ANNUAL PRIZE DAY will be held on THURSDAY, 9th July, at LEWISHAM. Tea at 5 p.m. Meeting, with recitations, examiner's report, speeches, &c., at 6 p.m. The attendance of friends, subscribers, and old scholars, is respectfully invited.

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## The Nonconformist.

WEDNESDAY, JULY 1, 1874.

## SUMMARY.

EVENTS in France seem to be drifting in favour of the Septennate, or the quasi-dictatorship of Marshal MacMahon. The great military review of Sunday, when 50,000 soldiers defiled before the President and his staff, the members of the National Assembly, and an immense concourse of Parisians, was a significant event. In accordance with orders, not a cry was raised by the soldiers, but subsequently the Marshal, in an order of the day, praised their soldierlike appearance and discipline, and added:—"The Assembly, in confiding the executive power to me for seven years, placed in my hands for that period the maintenance of order and public peace. This portion of the mission which was imposed upon me belongs to you also. We will together fulfil it to the last by maintaining everywhere the authority of law and the respect which is due to it." This firm language, implying that the Marshal will allow of no political changes during the interval, is especially obnoxious to the Legitimists and the Bonapartists. The former, who were trying to draw another manifesto from the Comte de Chambord, are wrathful and quite paralysed; the latter, who profess to have brought over the Papal Court to their side, find their agitation both futile and dangerous, for the authorities are acting against them. In accordance with the policy of the President now distinctly declared, the Committee of Thirty, disregarding the instruction of "urgency," have at length rejected the proposal of M. Casimir Périér for organising the Republic, by 17 to 8 votes. A similar scheme for organising the Septennate has been put aside, and a small sub-committee of strong Conservatives has been appointed to prepare a resolution to be submitted to the Assembly on Friday next.

The death of Marshal Concha is a great loss to the Spanish national cause. This veteran general, who was a great military strategist, was slowly following up his success in the relief of Bilbao, and, having received numerous reinforcements, had nearly succeeded in surrounding Estella, the Carlist stronghold, and cutting off their retreat. His skilful arrangements obliged them to abandon several positions; and after two days of conflict and successful manœuvres he marched straight upon Estella. There was an obstinate defence at a village called Muro, and in one of the charges

of his troops, Marshal Concha, "placing himself in the middle of the front rank to capture an entrenched position, received a ball in the chest, and was killed almost instantaneously." His army at once fell back without serious losses, and with their artillery intact. General Zabala has succeeded to the chief command, and will have additional troops to carry on the campaign. This serious disaster will, no doubt, prolong the struggle, and inspire the Carlists with fresh hope and energy. It will also apparently have the effect of rousing the Government and nation to a supreme effort to put an end to the war.

Last week Mr. Plimsoll was near upon putting the Disraeli Government in a minority. On Wednesday he moved the second reading of his bill, which proposed a survey of all ships not possessing a certificate of Lloyd's, or of some other body, by the Board of Trade, the painting of a load-line on every vessel, and laid down certain regulations as to deck cargoes. The hon. member met with support on both sides of the House, but was opposed by Sir Charles Adderley on behalf of the Government, partly on the ground that the report of the Royal Commission on the subject was about to be issued, and also because the bill would lay too great a responsibility on the Board of Trade, and relieve shipowners from the management of their own business. The result of the division was for a time uncertain, but eventually it appeared that there was a majority of three against Mr. Plimsoll (173 to 170 votes). Though Sir Charles Adderley says that the Government are desirous of legislating on the report, if practicable, it may be doubted whether they will be prepared to act next session. The hon. member for Derby has not, however, agitated in vain. The short Act of last session has been the means of saving many lives and ships, and probably the public discussion of the subject will have a great effect in abating a still serious scandal.

The office of President of the Council is not just now a sinecure. The Duke of Richmond and Lord Sandon have during the week received a deputation from the Birmingham Scriptural Education Union to ask their help against "the tyrannical proceedings of the Birmingham League party." They had four suggestions to make—(1) that whenever a school board shall propose to open a school at a fee lower than the average fee charged in like schools in the neighbourhood, the consent of the Education Department should be required; (2) that whenever a district is sufficiently supplied with school accommodation, no new school shall be provided by the school board without the sanction of the department; (3) that in all cases where the compulsory clauses are in operation, the payment of fees under Clause 25 be obligatory; and (4) that religious instruction according to some plan in harmony with the Act, shall form part of the ordinary school course in board schools. His grace said that no fresh legislation was necessary on the first two points, as the department had already power to act in the matter; and he showed a decided sympathy on these points with the views of the deputation. He looked upon the Education Act of 1870 as passed not to put an end to the voluntary system, but to supplement it. On the two last points he could not give an opinion, as to proceed in the manner asked by the deputation would necessitate fresh legislation. We hardly know whether this reply is to be taken as meaning that the department will do its best to carry out the views of the Church supporters of the Government. But the frequent pressure brought to bear upon the Government in this direction, will probably in the end tell upon Ministers. Their views will no doubt be more authoritatively expressed this afternoon, when Mr. Dixon was to introduce his bill providing that school boards shall be elected in all school districts, and that such boards shall make bye-laws to compel the attendance of children of school age. It appears from Lord Sandon's recent statement on the subject, that out of 2,200,000 on the books, as many as 900,000 had not attended even half-a-year. The Government are evidently not prepared to accept the principle of universal compulsion, for the Duke of Richmond, on Monday, informed Lord Hampton that though the department was watching the effect of the various Acts of Parliament bearing on the question, and was most desirous that the education of the country should be carried on in a satisfactory manner, it was not prepared to submit a complete scheme for meeting the evil.

Last night in the Commons, by favour of the Government, was devoted to the Home-Rule question. Mr. Butt, in an able and temperate, but somewhat rhetorical speech, moved that the House resolve itself into committee of the whole House to consider the Parliamentary



relations between Great Britain and Ireland, with the intention of moving in committee two resolutions declaring that it is expedient and just to restore to Ireland the right of managing all exclusively Irish affairs in an Irish Parliament, but that provision should be made at the same time for maintaining the integrity of the Empire by reserving to the Imperial Parliament full control over Imperial affairs. The hon. member repudiated the idea of a repeal of the Union, but proposed that the Irish Parliament should take in hand the settlement of all but imperial questions, so that it would deal with such subjects as the rights of property, internal administration, commercial legislation, and the relations of capital and labour and landlord and tenant. Dr. Ball, the Attorney-General for Ireland, on the part of the Government, gave a decided negative to Mr. Butt's proposal in a vigorous speech which savoured too much of the partisan. Equally emphatic in his opposition was the Marquis of Hartington, speaking from the front Liberal bench, who declared that the demand could never be conceded; for the plan of separate legislatures even for local purposes, would necessitate the remodelling of our administrative departments, and would lead to danger and confusion, and to conflict between the administrations of the three countries. The debate was adjourned to Thursday, and will probably occupy another evening. The Home-Rulers cannot complain that they have not had a fair hearing. It remains to be seen whether they will have a majority even of the Irish members on their side.

The quarterly returns for the revenue issued yesterday hardly bear out the anticipations of the Chancellor of the Exchequer. It will be remembered that Sir Stafford Northcote in his financial statement reckoned upon a considerable increase of revenue for the coming year, which would allow of an expenditure of £73,963,000, and an apparent surplus of nearly half a million. But the present returns indicate a perceptible arrest of that expansion of the national resources on which he had reckoned, after making due allowance for the recent heavy remissions of taxation. The general view is thus stated by the *Daily News*:—"The falling off in Customs (£287,000 on the quarter) is so great as to exceed what can properly be allowed for the quarter on account of the reduction of the Sugar-duty; and the increase in Excise and Stamps, which are not in this quarter affected by any such reductions, is of quite immaterial amount. The non-expansion of the revenue thus remains an undeniable fact of the present time. Sir Stafford Northcote calculated that the Excise revenue would be £800,000 a year, or say 200,000l. a quarter more than in last year, but the increase in the quarter just past is only 43,000l., a difference which is not at all affected by the horse-duty which was taken off, and which will only affect subsequent quarters. In stamps, again, the increase counted on was 333,000l. in the year, or about 82,000l. a quarter; but the actual increase is only 69,000l." Of course, this is only one quarter's return; but there are evident signs that the revenue, which follows the course of national industry, is not expanding, though there may be a favourable turn of the tide during the other three-quarters of the financial year.

The news from India continues to be favourable. According to the Viceroy's official report the prospects of the future crops are "excellent," and there has everywhere been ample rain for sowings. Of course there are some drawbacks, such as the hindrance to agricultural operations by the continued employment of labourers on village relief works—the Government having thus to provide for about a million and three-quarters of persons. One hopeful sign is the falling of prices, and the revival of the private grain trade. It is unofficially estimated that the number of deaths by famine in Bengal up to the end of May was about 2,000, "a number (remarks the *Spectator*) which, if correct, is less than one for every ten villages examined, reported on, and relieved—an astounding success, when compared with the result of our operations in Ireland. The total of such villages is 29,000."

#### THE MERCHANT TAYLORS' BANQUET.

OUR Conservative Cabinet has entered upon its period of efflorescence. It is now about four months since it came into possession of office, and came into it—it is but justice to add—somewhat unexpectedly. It would not have been reasonable to anticipate that, during so brief an interval, even though Parliament has been in session ever since its commencement, it would have been able to boast of the fruits of its career. That it has done nothing it would be in-

correct to aver; that the little which it has done is extremely insignificant in its character—emendatory and supplementary of what had been left behind by its predecessors, rather than initiatory or indicative of original statesmanship—may be truly predicated. But the time seems to have come when it is not only permissible, but expedient, to throw around the Conservative Cabinet a certain halo of effulgence. This is a result very easily to be attained under the presiding genius of Mr. Disraeli. No man is better qualified than he to conceal the triviality of things which have been done by the fanciful and glowing light of a rhetoric unrestricted by facts. His speech at the Merchant Taylors' Hall, on Wednesday evening last, was perhaps one of the most marvellous examples of elaborate mystification which can be found in the whole course of his political career.

There is something truly startling in the gravity and audacity with which the right hon. gentleman plays, as it were, with the memory of his auditors. He speaks from behind an impenetrable mask, and neither in facial expression, in gesture, nor in tone of voice does he raise a suspicion that he is merely practising a hoax upon his hearers. When, for example, he claimed for "the genius of Pitt and the sagacity of Grenville," the original projection of the three great lines of statesmanship—religious equality, freedom of industry, and popular suffrage—and when he told those who listened to him that, but for the intervention of political rivals who had imbibed their notions from the abstract theories thrown up by the convulsion of the French Revolution, these three great lines might have been completed with advantage forty years ago, one scarcely knows what estimate Mr. Disraeli had put upon the intellect of the men to whom he addressed himself. Is it possible that the Merchant Taylors could have utterly erased from the tablet of their memory the recollection that, in obstinate resistance to these three ideas, Mr. Disraeli had himself spent the greater part of his days in public life? It is true that Catholic Emancipation was carried before he made his appearance in the Parliamentary arena. But it is also notorious that he was passionately opposed to the late Sir Robert Peel on his Free Trade policy, and that, up to a given period of his life dating but a few years back, he stoutly obstructed every movement for Parliamentary reform. That he should now stand up before the country, and boldly claim for the Conservative party the credit of having reconciled with the safety of the nation and the stability of her institutions this triad of reforms—religious, political, and economical—proves that there is no extent to which he is not ready to carry the art of falsifying the main features of history, and of interpreting its lessons in accordance with his own convenience. Men who can accept and applaud these monstrous perversions of recent historical facts, "might just as well have done so," as is aptly put by the *Daily News*, "if he had asserted that the Conservative party had discovered America, invented the alphabet, and slain the dragon of Wantley."

We are not quite sure that a very large number of our fellow countrymen—we hope they do not constitute a majority—find political action less acceptable than political acting, especially when it is superbly done. Just as, to a very wide class of readers, romance—known and recognised as romance—is perused with far more interest than biography or history, so it would sometimes seem that a career of political pretence, so long as it is cleverly sustained, is welcomed with greater praise than one of splendid achievement. Mr. Disraeli has always been something of a popular favourite. His intellectual endowments are of the richest order, and they are not burdened by any oppressive regard to principle. In some respects, he is the better liked by the less earnest portion of society in this country because he scarcely professes to be under the rule of a political conscience. He is capable, morally as well as intellectually, of "playing many parts," and there is nothing serious in what he undertakes to perform, except the apparent earnestness of the actor. Of course, there are not many intelligent men who can delude themselves into the belief that the great ameliorative and beneficent changes which have distinguished the last half-century have been brought about by the obstructiveness—sometimes the stupid obstructiveness—of the Tory party. Nor, for that matter, are there many who would put much confidence in the statesmanship of Mr. Disraeli. But if they belong to the party of which he is the leader, and participate in its triumphs as well as in its failures, they will try to convince themselves that nothing has been so fortunate for this nation as the elevation of Mr. Disraeli to the headship of its public affairs; and that if his

versions of historical fact are not exactly true, at any rate, they ought to be true. It is not a very high order of public intelligence or spirit which can acquiesce in the supreme rule of a dexterous and accomplished political acrobat. But it must be admitted that versatility has its charms for some people, quite irrespectively of any benefit which it may confer, and such charms are inseparably associated with the genius of our Prime Minister.

#### THE GOLD COAST.

THE debates on the Gold Coast have been unusually animated and important. Although Mr. Lowther first propounded the scheme of the Government for the consolidation of the British settlements on that coast to a very thin audience, the House of Commons gradually rose to the importance of the occasion, and on Monday evening the Under-Secretary addressed a crowded assembly, who manifested more interest in the administration of the West Coast of Africa than had ever been witnessed in the House within the memory of living man. Yet the territorial question had been already determined by the division on Sir Wilfrid Lawson's motion for the rejection of the vote which the Government proposed in order to give effect to their policy; for an overwhelming majority had decided in favour of retaining the British Protectorate, of uniting the administration of the Gold Coast with that of Lagos, of establishing the new seat of Government in a more healthy spot than Cape Coast Castle, and of employing a force of Houses to preserve public order. The House virtually approved of these proposals by voting the money, without which they must necessarily have fallen to the ground. How was it, then, that on the report of the committee of supply the whole question came to be reopened, and that the Prime Minister himself found it expedient to explain and vindicate the policy of the Cabinet?

The answer is that, thanks mainly to the eloquent speech of Sir Wilfrid Lawson, the House suddenly awoke to the apprehension that on the slavery question, Her Majesty's Ministers had committed themselves to a temporising policy, and that the effect of the changes which they contemplated would be to give a new lease of life to a detestable system of human servitude. It was, therefore, not surprising that Mr. Evelyn Ashley should have given notice of a motion that no arrangements for the government of the territories on the Gold Coast would be satisfactory to the House which involved the recognition of slavery in any form. It is true that both Lord Carnarvon in the Upper House and the Under Secretary in the House of Commons had been careful to express their personal dislike of slavery and their anxiety to secure its early extinction on the Gold Coast, but their utterances on the cardinal question of the policy to be pursued were nevertheless equivocal and hesitating. To reasonable men it appeared monstrous that, after spending a million of money in saving the inhabitants of the Protectorate from being conquered and enslaved by the Ashantees, we should deliberately bolster up an equally flagrant iniquity among our *quasi* subjects who owe their lives and liberties to our interference, and to the sacrifices we have made with no sparing hand. Moreover, when the Aborigines Protection Society called Lord Carnarvon's attention to the statement that since the war Ashantee traders had repeatedly entered the Protectorate and sold kidnapped negroes—including children stolen from their mothers—to the protected tribes, and that a slave-market actually existed at Cape Coast Castle itself, his lordship was unable to deny the truth of the allegation or indignantly to repudiate the imputation which it cast upon the British name. It is true he expressed the opinion that "there must be a very great misapprehension of the facts," but it is clear that his lordship did not know what the facts really were, and that, so far as this subject was concerned, he was not *en rapport* with his own agents on the Gold Coast. No doubt orders will be issued for the suppression of the inter-tribal slave-trade, but we venture to express the opinion that slave-trading can never be effectually stopped until slavery itself is abolished. This is a view of the subject to which even philanthropists are sometimes strangely oblivious, but it is no less applicable to the Gold Coast than to the Eastern shores of Africa.

Mr. Ashley was therefore right in demanding of the Government an explicit declaration of their intentions with regard to slavery. In a maiden speech which was in every way worthy of the illustrious name he bears, the hon. member called upon Her Majesty's Government to follow the example which the Emperor



of Russia had set after the fall of Khiva; and he pertinently inquired how we should answer the Sultan of Zanzibar, if, on our putting pressure upon him for the purpose of securing the abolition of slavery, he said to us,—"It's all very well to ask me to do this, because I am on the East Coast, but you yourselves have slavery on the West Coast, and your judges sit there restoring the slaves to their masters." If we don't keep our own hands clean, the less we say in deprecation of the misdeeds of other countries, the better will it be for our national reputation. But in reality, as Mr. Ashley pointed out, we are not required to place ourselves in this anomalous position, and to provoke the jeers of Mohammedan satirists. All that it is absolutely necessary to do is to prohibit English judges and assessors from giving any sanction to slavery, and the institution will die out just as the practice of human sacrifices died out at an early period of our government on the Gold Coast. At present native law is administered under the supervision of English magistrates, and by virtue of that law the grotesque barbarities of the pawn system are perpetuated, and fugitive slaves habitually returned to their masters. Of course, both Mr. Lowther and Mr. Disraeli are careful to explain that we are not directly responsible for the existence of slavery in territories which, although they are subject to the influence of Great Britain, do not form an integral part of her dominions; but such refined distinctions cannot for a moment be admitted. Our authority is notoriously supreme within the limits of the Protectorate. If we choose to require the native tribes to abolish slavery, they have neither the power nor the right to resist our authority. Mr. Ashley believes that if the masters were compensated for the loss of their slaves, the sum of one hundred thousand pounds would meet the necessities of the case; but for our part, we think that after having saved them from destruction, we are entitled to expect them to make sacrifices as well as the British taxpayers. Mr. Ashley, however, acted with laudable prudence in withdrawing his motion. After the statement made by the Chancellor of the Exchequer that the Government intended to act in the spirit of the memorandum of 1867, which required English assessors to abstain from interference in cases of slave property; and still more, after the pledge of the Prime Minister that the early abolition of slavery was an essential feature of the Ministerial policy on the Gold Coast—no good object could have been served by dividing the House. Moreover, although it was a pleasure to listen to the earnest anti-slavery speeches which Mr. Goschen and Mr. Forster delivered in the debate, it was impossible to forget that the late Government took no steps whatever to extinguish slavery in the British Protectorate. They left it as an inheritance to their successors; and unfortunately there is too much reason to fear that if there had been no war with Ashantee, the pawn system, with all its concomitants of cruelty and injustice, would have been bequeathed to future generations.

#### SKETCHES IN PARLIAMENT.

(From a Correspondent in the Gallery.)

The debate on the affairs of the Gold Coast has incidentally been the means of revealing to the House of Commons its prospects as to the date of the prorogation. When, a few weeks ago, Mr. Hanbury brought on his motion on the subject, and the Government were getting into a rather awkward position, Sir Rainald Knightly, with a sudden and unaccustomed inspiration, dexterously rescued them by moving the adjournment of the debate until the 31st of July. At that time there was a prevalent opinion that on the 31st of July hon. members would have had some days' enjoyment of the recess; and, in fact, the motion was ostentatiously intended to shelve the question. But had the motion for the adjournment been left on the paper as it stood, it is extremely probable that "the engineer would have been hoisted by his own petard," and that when the 31st of July came round, Sir Rainald Knightly would have had the laugh turned against him, by having to rise in a still busy House, and resume the debate he had hoped to spoil. Mr. Disraeli's startling warning to the effect that not only was the session not going to be exceptionally short, but that it might prove exceptionally long, already seems fairly justified, and few things are more certain than that the session will extend beyond the 31st July.

The adjourned debate on Mr. Hanbury's motion has, however, been disposed of earlier than premised by Sir Rainald Knightly's provision. On Thursday Mr. Lowther, in the ordinary course of busi-

ness, moved for a vote to carry out the new scheme of Government for the Gold Coast territory, and thereupon havoc was cried, and certain members let loose the tongues of debate. Mr. Hanbury—a young man, who has made his mark this session, and will certainly in due time rise to high Parliamentary rank—made a second speech on the affairs of the Gold Coast, a shade or two less hostile in tone than the first, but still strongly protesting against the establishment of a British Protectorate on the Gold Coast. Mr. Lowther had rather triumphantly announced, as evidence of the *bona fides* of the King of Ashantee, that His Majesty had sent his son to England "to be educated," as it was periphrastically put, but really as a hostage. Mr. Hanbury, who takes very serious practical views of matters, caused a thrill of consternation to run through the House by suggesting that King Coffee was probably playing off a trick upon us, and that "after all this son might be no relation at all." The House evidently thought there was a good deal in this view, and distinctly sobered down from the condition of exaltation in which Mr. Lowther's rose-coloured statement had left it.

Sir Wilfrid Lawson also opposed the scheme in one of the best speeches he has delivered in a session wherein he has spoken more frequently than usual. Readers of old jest-books will probably recognise a familiar friend in the hon. baronet's story about the Japanese Ambassadors and the champagne. But there was a drollery about the description of the blunderbuss with which the Ashantees fought, and a witty discrimination in the reference to Mr. Forster—"a right hon. member who enjoys so much confidence on this side of the House, and the full confidence of the opposite side"—which was greatly relished. Mr. Goschen, who seemed last week to be taking his weekly, or fortnightly (or whatever may be the arrangement with the other Richmonds who are in the field) turn at the leadership of the Opposition, wound up the debate with a few remarks, and Mr. Hanbury withdrawing his amendment, the division was taken on the direct issue whether the vote should be agreed to or refused. Only 47 were marshalled in the "No" lobby, and the vote was agreed to.

Friday was one of those cheerful nights when private members having hobbies trot them out, and ride them up and down the deserted House. When Mr. Disraeli had announced that the Scotch Church Patronage Bill would be taken next Monday, and the Public Worship Regulation Bill on the Thursday following, the rest of the practical business might have been disposed of in twenty minutes, and everybody might have gone peacefully home. But, of course, that would not have been a Parliamentary procedure, and accordingly for eight mortal hours the Speaker sat in his chair, and the dead level of talk flowed forth. There was plenty of room for it to flow, for, except the members directly concerned in the particular motion under discussion, the House was well-nigh empty all night. It was confidently assumed that there would be a count, but the Government was pledged to keep the House for the Irish Licensing Bill, and they did so; but to no purpose as it turned out. Half-past twelve had struck before the order was reached, and being, of course opposed, the bill could not be dealt with after that hour. The Irish members, however, did not waste their time through their attendance upon the House. A community of suffering at the hands of the Saxon had, it seemed drawn them and the Nawab Nazim of Bengal together, and they put in an attendance ready to vote for doing him justice. Sir John Gray made a curious speech on behalf of the prince, drawing a tearful picture of his wrongs, and was himself so much affected by contemplation of them, that he was fain to lean upon the cross-bench before the Sergeant-at-Arm's chair, whilst he spoke. Incidentally he brought up the Speaker with a solemn reproof for exceeding the license of debate. Nothing came of this, or of any of the motions, and the House adjourned at one a.m.

On Monday night the Gold Coast debate turned up once again, and this time in a very serious form. The vote for the sum necessary to carry out the Government scheme having been agreed to, the report of supply, in which it was included, was brought up on Monday night; whereupon Mr. Ashley introduced as an amendment a motion to the effect that "in the opinion of this House no arrangements for the government of the territories on the Gold Coast will be satisfactory which involve the recognition of slavery in any form." There was a strong muster, which on both sides of the House presented the appearance of being on the eve of a great party division. Mr. Lowther, whose off-handed reference to slavery as being "do-

mestic," had got the Government into a scrape, did not improve matters by the jovial speech in which he seemed inclined to regard the whole business as a joke. The debate was, with the exception of the mover of the amendment and the inevitable Irish member (on this occasion Sir Patrick O'Brien), confined entirely to members rising from the front Opposition or the Treasury Bench. Mr. Goschen got up to rebuke Mr. Lowther's levity; Sir Stafford Northcote rose to fill up the blank left by Mr. Lowther; Mr. Forster felt compelled to reply to the Chancellor of the Exchequer; and Mr. Disraeli perceived the necessity of winding up the debate. This the right hon. gentleman did in his cleverest manner, steering clear of rocks and shoals, and landing the Government in a position from which they triumphantly beheld an attempt made to withdraw the amendment—and as an actual result the amendment was formally negatived. This was, however, only fireworks, spangles, and red paint. The real purpose of the amendment had been gained by calling public attention to the question of slavery on the Gold Coast, and pinning the Government down to a declaration of their intention to get rid of it without loss of time.

#### FOREIGN MISCELLANY.

Prince Bismarck has gone to Kissingen for the sake of his health. His choice of a Bavarian watering-place is supposed to have some political importance.

The Duke and Duchess of Edinburgh arrived on Thursday at Darmstadt. They were there met by the Emperor and Empress of Russia, who accompanied them to Jugenheim.

A report comes from Russia that the Emperor has banished the Grand Duke Nicholas for life to the Caucasus, and taken from him the Cross of St. George, awarded for services in the Khivan campaign.

A CARLIST ARREST.—Mr. Prout, a gentleman formerly residing at Ilfracombe but recently living in Spain, has been arrested and sentenced by the Carlists to eleven years' imprisonment for distributing Protestant tracts among the peasantry. According to a telegram received on Thursday, however, it appears that Mr. Prout has been released in consequence of representations made to Don Carlos.

MR. ELIHU BURRITT is again about to visit England. In a letter to a friend he says:—"I have finished the Sanskrit, Hindostanee, and Persian series of philological works, and am about half through with the Turkish, in the end expecting the four languages will be issued in one large volume, but in parts at first. Then I intend to take up the Semitic family, or Arabic, Hebrew, Syriac, and Ethiopic, and do the same by these. Thus, you see, I am beginning a work which should occupy a long life, and I am in its evening hours."

INDIAN SELF-SACRIFICE.—Six weeks ago, says the *San Francisco Bulletin*, seven male Indians and a young Indian woman started to cross Clear Lake, near the northern end, in a small boat, which was capsize three miles from land. They righted it, but as the lake was rough they could not bale it out, and while full of water it would not support more than one person. The men put the girl in, and held on to the edges of the boat, supporting themselves by swimming till exhausted and chilled through by the cold water, and then dropping off, and sinking one by one. They showed no thought of disputing the young woman's exclusive right to the boat. She was saved by their self-sacrifice.

THE AMERICAN CONGRESS AND INTERNATIONAL ARBITRATION.—The following is the text of the resolution adopted by the House of Representatives at Washington, without a dissentient voice:—"Whereas war is at all times destructive of the material interests of a people, demoralising in its tendencies, and at variance with an enlightened public sentiment; and whereas the differences between nations should, in the interest of humanity and fraternity, be adjusted if possible by international arbitration; therefore, resolved: That the people of the United States, being devoted to the policy of peace with all mankind, enjoying its blessings, and hoping for its permanence and its universal adoption, hereby, through their representatives in Congress, recommend such arbitration as a national substitute for war; and they further recommend to the treaty-making power of the Government to provide, if practicable, that hereafter in treaties made between the United States and foreign Powers war shall not be declared by either of the contracting parties against the other until efforts shall have been made to adjust all alleged causes of difficulty by impartial arbitration." Congress has adjourned, having postponed to December the Reciprocity Treaty with Canada, and thrown out the Amendment Tariff Bill and the bill providing for the civil rights of negroes. The Utah Bill was passed. The Congressional appropriations for the present year are 28,000,000 dols. below those of 1873.

The Rev. George J. Proctor, the successor of the late Rev. T. T. Lynch as minister of Mornington Church, Hampstead-road, has resigned his charge in consequence of ill health.



## Literature.

## EWALD'S HISTORY OF ISRAEL.\*

We have welcomed and characterized the former volumes of this series as they have appeared, and have now only to announce that the last volume fitly crowns a noble work. The blemishes which mar its beauty are simply those which pervade the entire series. In this, as in previous volumes, and indeed in almost all that he has written, Ewald shews a consciousness of his immense erudition and fine critical tact which leads him to treat those who differ from him with an arrogant contempt. Here too, as everywhere else, he obviously labours under an incapacity of believing that any document is aught but a compilation written at sundry times by divers authors; so marked indeed is this defect of an otherwise almost unrivalled critical faculty, that we suspect he would disdainfully reject the assurance that even this brief notice was penned at one sitting, and by a single hand.

But it would be ungracious to dwell on these blemishes when there is so much to admire. Taken as a whole, this "History of Israel" is a colossal work wrought with consummate art. None but a student in the same wide field of learning can even dimly apprehend what research and what labour it must have involved. And the last volume is perhaps the best, since it covers a period of which little is known, and pours a flood of light upon it. It has for its theme "the Hagiocracy" which succeeded to the Theocracy and the Theocratic Monarchy. It covers, therefore, the history of the Children of Israel from the Captivity, on through the ages of the Persian and Greek supremacy, to their enforced submission to the tyranny of Rome; and traces the development of that singular and profound religious change which, commencing with the renunciation of idolatry, issued in the virtual domination of the Scribes and Pharisees. Of no period of the Sacred History have most men conceptions so confused and inaccurate; and nowhere will they find clearer or fuller guidance through its mazes than in the volume before us. Ewald has ransacked both the sacred and the secular literature of the time for whatever might illustrate the progress of this great Reformation; and in handling his materials he shews not only the imaginative power which can breathe life into a dead past, but a philosophic insight into the motives and springs of action by which the history of men and races is shaped. In these pages, moreover, the student of Holy Writ will find himself assisted in the studies of many books of Scripture—Ezra, to wit, and Nehemiah, Ezekiel and Daniel, with many of the Minor Prophets and the later Psalms. It may be doubted whether Ewald draws out all the historic hints and suggestions contained in the Minor Prophets; we ourselves, indeed, are convinced that he might have filled in his historical pictures with many striking details from Haggai and Zechariah and Malachi, for example, which he has omitted to use: but, nevertheless, there is no writer or Scripture of the time but grows clearer to us—a more distinct figure or a more instructive document—as we read.

In fine, we have to repeat what we have virtually said more than once before, that despite Ewald's dogmatism and scepticism, no history of the chosen people is comparable with his, none so erudite, so philosophic, or so picturesque. Every student of the Bible should have it, not on his shelves, but in his hands.

## "CHURCH THOUGHT AND CHURCH WORK."†

This book is a collection of essays by nine clergymen; but more than three-fifths of the whole is by the editor, who contributes twenty-three out of thirty-five papers. The Rev. Brooke Lambert contributes four papers; the Rev. Llewelyn Davies two, and the rest of the contributors one each. It may therefore be taken as chiefly an exposition of the editor's conception of Church thought and work. Perhaps, however, if he had issued his own essays alone he would have called the book only "Church Work," as most of the practical papers are by him, the speculative portion being the work of his colleagues. There is, however, a perfect harmony between the principles enunciated and the work portrayed. It

is a book which may be profitably studied by all, whether clergymen or laymen, members of the Established or of other Churches, who attempt any kind of pastoral work, for it is full of wise practical suggestions, evidently the result of earnest observation and long experience, and not the mere guesses of an *a priori* speculator. We do not wish Mr. Anderson to forsake the work in which his heart is evidently so deeply and devoutly engaged, but we think that if there is any vacant chair of pastoral theology or homiletics, no one could occupy it more advantageously than he. If all students for the ministry could receive the wise and genial counsels of such a gracious and enlightened Christian guide as Mr. Anderson, and catch some of the living inspiration of his earnest spirit, the Churches of England would gain an augmented power that would make all the efforts and results of sensational "missions" and spasmodic revivals look cheap and insignificant. We cannot conceive of a greater national blessing than that pastors, with such an ideal as this book suggests, should be plentifully scattered through the country. Let all who undertake pastoral work read Mr. Anderson's papers on it—they will all along be mentally shaking hands with him in respectful and affectionate admiration, and be fired with eager emulation to put into practice the hints which he gives. We do not wish to undervalue the practical worth of the other papers in this volume. Those by the Rev. Brooke Lambert on Missions, on Christianity in Business, and on Charity, are excellent; and the Rev. Charles Shakespeare gives some very sound advice to those who feel the necessity for common worship, and yet have a difficulty in using the forms of expression or of ritual that are current in different religious bodies. This difficulty is judiciously met by the principle that worship is community of feeling, not uniformity of belief, and that the language of devotion may adapt itself to the individuality of each worshipper, shaping itself to his needs and to the peculiarities of his mental structure. We think some such principle as this must be acted upon by thinking persons in many localities. Clearly if a man is supposed by attending any particular church to endorse all that is said and done and professed there, he may as well shut himself up at home, and form a church in his own family. But this is not necessary, and it is very desirable that it should be understood that no one is responsible for all the dogmas which he consents to listen to. We know as a fact that there are many whose ecclesiastical and political sympathies are not only not expressed by, but stand in strong contrast with, the beliefs of the religious teachers whose ministry they attend. There is a good deal of political dissent in the Church of England; there is also some liking, often very crude and incoherent, for national forms of religious profession among Dissenters. And it is good that this fusing should exist, that various mental types should meet in common worship, and that sectarian narrowness should be to some extent corrected by the divergencies of type to be found among the adherents of each sectarian body. Mr. Anderson's ideal of church life is that of a religious influence which penetrates into the whole fabric of social life. Eleven of the papers in this volume form a connected series, and under a thin disguise of fiction describe the influences that may combine to form the character of an earnest working clergyman, as well as the aims and methods of his work. The hero's name is Ernest Wentworth; his history and development, and fortunes and experiences, may be taken as a shadowing forth of the author's own self. He receives a training in Evangelical Calvinism from his mother and pastor, in practical good sense from his father, and in wider general culture from his tutor. At college he finds himself drawn in one direction by the Simeonites or Evangelicals, and in another by the High Church or Anglican party—while a Latitudinarian element was represented by some of his college associates. The result is that he has the earnestness of a Puritan, and the culture of an Anglican, without the narrowness of the one or the sacerdotalism of the other. He enters the Church, and after serving his probation period, among a variety of types of clerical character, finally becomes rector in a northern town, and makes his church the focus of a National Church College. By the help of a sympathetic lord, who spends his wealth, not for personal gratification but for the best uses he can find, he builds not only a clergy-house and schools, but "lecture-rooms, debating-rooms, libraries, museums, club-rooms, dining-halls, kitchens, baths, gymnasiums, billiard-rooms, concert-rooms, savings-banks, rooms for the study of art, drawing, painting and modelling," and is prepared to add "appliances for other needs as they show themselves in practice." He is left with the

plan in his mind for a general store on the co-operative system.

Whatever criticism may be offered as to the details of this scheme, no one can fail to respect the noble ideal suggested of a religious power expanding beyond the limitations of merely religious exercises and Church rites, and striving to rescue the development of a perfect Christian manhood in all those who are within the scope of its influence.

We should like to quote a good deal of what is said about alms-giving, its uses and abuses, how its tendency to pauperise and demoralise are to be met and its true benefits secured, illustrated, like a clinical lecture, by cases in point. The papers on ministrations among the poor and sick, on choral and other services, and on preaching and the education of the clergy, are full of good sense. The paper on sisterhoods shows how wisely a good and liberal thinker can accept what is good in all systems without being blind to what is false or fantastic. There is none of the No-Popery frenzy in Mr. Anderson's composition, and his nature is too spiritual and robust to adopt the method of forming a Christian character by magic-working sacraments and services.

We close by extracting Mr. Anderson's sketch of the parson at school treats. It is part of a paper on school teaching and school work generally; and, after describing various details in the management of a school, he adds:—

"Lastly, he will look forward to school treats as a time when he may weld these various influences together the more closely by becoming one with all, teachers, boys, girls, infants in their games and in their feasting. He will not, after landing them in their place of pleasure, walk away for solitary enjoyment, or devote himself to the society of the seniors in his own station of life, who may have joined the party. But he will embrace the unusual opportunity—which even the conventions of society permit—to become, after the example of his Master, a 'servant of servants.' Waiting at table, arranging the school games, playing at leap-frog with the boys if so minded, gathering ferns and wild flowers with the girls, or even nursing a baby."

## "SOUTH BY WEST."\*

Miss Kingsley's book is interesting reading, but her example is not very likely to be largely followed. Across the Rocky Mountains, and through the greater part of Mexico, signifies not only rough roads, to which the ordinary corduroy is nothing, and many privations in regard to common comforts, but exposure to manifold sorts of ruffianism, which very few young ladies indeed would be inclined to face. Yet, she goes through with it in a remarkably cheerful, spirited way, never failing to take her due share in whatever the position may require for defence or for appearance' sake, and ever and anon finding in the novelty of scene and the fresh characters that are to be met with, compensation for the labour and inconvenience. The captious critic might find fault with some points in the book—and what would the captious critic not find fault with?—but we defy the most captious to say that here is not displayed the nerve, flexibility, good nature, and high spirits characteristic of the genuine traveller. Canon Kingsley, in the preface, speaks very highly of Mexico as one of the finest countries—as being "that alone of all the countries in the world which can produce in abundance, in its Tierra Templada and its 'Tierra Caliente, the riches both of the temperate and the tropic zones." But he is compelled to put in a qualifying element, thus:—"It possesses every earthly gift save—for the present at least—the power of using them." And, certainly, the body of the book fully verifies this remark. In the midst of the most skilful and attractive pictures of the richness of the country—the magnificent canons, the pine-woods and their abounding birds of game and manifold wealth—there is ever the terror of the robber. The party were all armed, the ladies bearing pistols loaded, in case they should be suddenly pounced upon by robbers, who prowl about in bands as well organised as policemen in a civilised land. And as the travellers jolted over the bad roads or no roads at the rate of fifteen miles in five hours—which the writer well calls "wretched"—every sound startled and terrified them. Take this as one of the amenities of Mexican travel:—

"For the first part of the road we kept our arms out, as there are some bad places between Zapotlan and Tegula. There was no light for a couple of hours, except from the stars; but we could not sleep; every nerve seemed strained to catch sight or sound which might denote robbers, and the Southern Cross shining down on us in its calm beauty seemed almost a mockery of our disturbed and anxious feelings. Where we stopped to change mules especially, we were on the look-out, as the *ladrones* are very fond of making a rush upon the coach when it stands still. A regular

\* *The History of Israel.* By HEINRICH EWALD. Translated by J. Estlin Carpenter, M.A. (London: Longmans.)

† *Church Thought and Church Work.* Edited by the Rev. CHARLES ANDERSON, M.A. (London: H. S. King and Co. 1874.)

\* *South by West: A Winter in the Rocky Mountains, and Spring in Mexico.* Edited, with a Preface, by the Rev. CHARLES KINGSLEY, F.L.S., F.G.S., Canon of Westminster. With illustrations. (Jobster and Co.)



plan was arranged in case of attack. We were all to fire at once, without giving them time to come near. 'Fire low and keep cool,' were the orders. Then we ladies, if the ruffians did not run at once, were to throw ourselves on the floor, and fire from under cover, while the gentlemen got out to fight. Our road led us over a steep divide, some miles from Zapotlan; and just before dawn, as we were going down the further side, between high cactus hedges, we had a 'scare'; for in the grey light we saw a man drop suddenly into the ditch behind us. He was evidently on the look-out for us, but not liking the muzzles of the rifles out of the windows let us go by untouched."

The account of the entertainment at the Barranca de Atenquique may be read with interest, but is only too likely to be taken as a dissuasive from Mexican travel:—

"We rested outside a miserable palm-thatched hut, as the house was too filthy to enter; and tried to get something to eat for luncheon, as we were nearly starved. The mistress of the house, a great, fat, dirty woman, brought out some 'mole de guajalete'; namely turkey stewed till it is almost black, in a sauce of red pepper so intensely hot that one feels as if one were positively eating fire. Some of our party, whose throats were hardened to Mexican cookery, thought this excellent; but we wretched ladies wept involuntary tears after a bit the size of a sixpence; and as Atenquique produced nothing else, we set to work to forage in our own luncheon basket for anything that might be left therein. To our joy we discovered one tin of sardines remained; a few Albert biscuits of Mackenzie and Middlemass—a strange place for Scotch biscuits to get to—and a bottle of Burgundy. It was quite sour but that did not matter a bit. Then I plucked up courage, sent into the filthy hut, and with Severn's help manufactured some tea in an earthen pipkin, which was very reviving; and thus we got our luncheon. The pige grunted round our feet; the chickens, whom their fat mistress called 'Jews of Pollos' flew over our cups and plates; a large dog jumped in and out of the low doorway across our laps; and the picture of discomfort was completed when a horrible beggar-woman came and joined the group."

Besides piquant and lively pictures and incidents of this kind, the reader will meet with much information about the country, its produce and its possibilities, and about the people, their ways and manners, and on the whole, we can recommend it as being one of the raciest, liveliest bits of travel we have had from a lady's pen for many a day.

#### SCHOOL BOOKS.

*Epochs of History.* Edited by EDWARD E. MORRIS, M.A. *The Era of the Protestant Revolution.* By FREDERICK SEEBOHM, Author of "The Oxford Reformers—Colet, Erasmus, and More." With numerous maps. (London: Longmans, Green, and Co. 1874.) This is the first volume of a projected series of school books on history, which differs from most others in that it breaks up the annals of a country into periods, and treats of one of these periods in each volume. In the prospectus the editor remarks that "for schools the study of 'elaborate histories is, and must remain, an impossibility; and generally it may be safely said that in school routine time cannot be found for going through the complete continuous history of more than one or two countries at most. But it is not possible to understand thoroughly the history of even one country, if it be studied alone. A knowledge of the condition of surrounding countries is of at least equal importance with its previous history." This is doubtless quite true, and we believe that most competent teachers have adopted the method here indicated. To such the existence of really trustworthy text-books will be an advantage. That the text-books of which the first is now before us will be trustworthy and adapted to school purposes, we have the manifold guarantee in the editor and the able coadjutors whose names he has published. We need only mention that the time of Alfred is to be treated by the Dean of St. Paul's; the early Plantagenets by the Rev. W. Stubbs, of Oxford; the Houses of York and Lancaster by James Gairdner, of the Public Record Office, to ensure for this series the attention of all who are interested for themselves or others in English history. It would probably have been impossible to find a writer more familiar with the details of the great Protestant revolution than Mr. Seebohm, and the little work which he has now produced is not less creditable to his skill in authorship, and bears not less honourable witness to the extent of his historical knowledge, than the greater work with which his name has hitherto been associated. It is difficult to give such a description of this small book as will do at once justice to its comprehensive mastery of details and its extraordinary condensation of arrangement and style. We shall succeed in some measure by a few quotations from the work itself, but we may assure our readers that while we can set the plan before them, the interest which belongs to its execution must remain unrepresented. After pointing out, with the assistance of a coloured map, the small extent of Christendom, and

the number of foes with which she was beset, the signs of awakening life discernible, and the widening of territory by the expulsion of the Moors, and the discovery of the New World, the author proceeds to describe the era as one of progress in civilisation:—

"The work of the new era was to gain for Christendom a fresh step in the onward course of civilisation. And when we speak of advance in civilisation, what do we mean? Not simply advance in population, wealth, and luxury, but far more, that which lies hid in the derivation of the word, viz., advance in the art of living together in civil society."

The contrast between the old form of civilisation and the new is then exhibited. The blot and vice of the former was that the masses were governed, not for their own benefit, but for that of the governors:—

"The aim of modern civilisation is obviously far higher than this. It has not yet reached its goal, but we see clearly that it has been aiming, not at one vast universal empire, but at the formation of several compact and separate nations, living peaceably side by side, respecting one another's rights and freedom, and looking within each nation at making all classes of the people, town and country, rich and poor, alike citizens, for whose common weal the nation is to be governed, and who ultimately shall govern themselves. In this aim of modern civilisation to secure the common weal of the people lies its power and its strength."

The crisis of the struggle between the old and the new order of things took place in this era, and as this is the subject of the work, the author closes his introductory chapter with the following sketch of his plan:—

"Before we begin the story of this struggle, we must briefly consider what it was in the state of Christendom which brought it on; and this will be done best by examining—1. The power which belonged to the old order of things, and now dying out. 2. The state of the modern nations which were growing up in their place. In doing so, we shall try to lay most stress on the condition of the masses of the people, and we shall not fail to see clearly some of the main points in which, if modern civilisation was to go on, there was a necessity for reform, and the danger there was that, if the needful reforms were much longer withheld, then would be revolution. Then in Part II. will come the story of the struggle; and in Part III. its results on the different nations. We shall end with trying to take stock of the amount of progress gained during the era, and to look forward at the prospects of the future that arise out of it."

The success with which this plan has been worked out will become manifest at once to any who may examine the book. No mechanical aid has been neglected, but illustrations of geographical and chronological facts are given by means of small sketch-maps, distributed through the work, as well as by four coloured charts prefixed or appended to the volume; a useful table is given of the family of Ferdinand and Isabella; and the general index, or table of contents, is so arranged as to form an historical synopsis of the whole era. As a text-book for schools this appears to us to be the most perfect of its kind we have ever seen; and provides us with the means by which at least one period of European history may be intelligently known by our young people. At the same time, let it be remembered by older readers that this summary of the history of the Reformation is one that may be read with great profit and interest.

RIVINGTON'S SCHOOL SERIES.—This publishing firm is bringing out the "English School Classics," which promise to be very serviceable. The first is Book I. of "Paradise Lost" and the second "Cowper's Task." Both are edited by the Rev. FRANCIS STORR, B.A., assistant master at Marlborough College, who supplies a life of each author and notes on the text. The third of the series is Scott's "Lay of the Last Minstrel" with introduction notes and glossary by the Rev. S. SURTEES PHILLIPPS, M.A., of Rugby School. Though the general introduction to this series has not come into our hands, we are able to form an estimate of its worth generally from the specimens before us. Mr. Phillips, in a prefatory note, observes that "the best training in English will consist not so much in requiring the knowledge of any 'notes, as in vigorously testing the pupil's understanding of the author's meaning, and of the bearing of separate passages on the whole." Every competent teacher will recognise the practical truth of this, and will be prepared to find a wise economy of annotations. The notes are always brief, informing, and to the point. In etymology our editors are very successful, and the diagram by which Grimm's Law is exhibited in its application to the classical and Teutonic languages is ingenious and novel. Each volume, containing three or four parts, is calculated to supply the pupil with work sufficient for a school term. The separate parts are very cheap, and strongly stitched in cloth.—The same firm has brought out the following:—*Manuals of Religious Instruction for Pupil Teachers.* Edited by J. P. NORRIS, M.A., Canon of Bristol. 1. *Old Testa-*

*ment.* By E. J. GREGORY, M.A., Vicar of Halberton. 2. *The New Testament.* By C. T. WINTER. The Gospel of St. Mark. 3. *The Catechism and Liturgy.* By the EDITOR. These are the second year's course of manuals, the first year's course of which we commended to the notice of teachers at the time of publication. They will be found of great service to those who take the religious subjects. They are clear, accurate, well printed, and cheap.

COLLINS'S SCHOOL SERIES.—*Pure Mathematics, including Arithmetic, Algebra, Geometry, and Plane Trigonometry.* By EDWARD ATKINS, B.Sc. (Lond.), Headmaster of St. Martin's Science School, Leicester. A really valuable text-book; a model of condensation and of clearness.—*An Introduction to the Study of General Biology.* Designed for the use of schools and science classes. By THOMAS C. MACGINLEY, Principal, Croagh National School, County Donegal. With 124 illustrations. We have examined this book with much care, and find it admirably adapted for its purpose.—We have to acknowledge the receipt from the same publishers of the following books, which we need only say are carefully prepared:—*Elements of Zoology.* For schools and science classes. By M. HARRISON, Headmaster Model School, Newtownards.—*Schools' Word-book and Spelling Guide,* by WILLIAM RICE.—*Building Construction.* Showing the employment of brick, stone, and slate, in the practical construction of buildings. By R. SCOTT BURN. Vol. I. text. Vol. II. plates.—*Building Construction.* Showing the employment of timber, lead, and ironwork, in the construction of buildings. By R. SCOTT BURN. Vol. I. text. Vol. II. plates.

#### BRIEF NOTICES.

*Ancient Classics for English Readers.* Edited by the Rev. W. LUCAS COLLINS, M.A. The Greek Anthology by LORD NEAVES, one of the Senators of the College of Justice in Scotland. (W. Blackwood and Son. 1874.) This is the concluding number of a series of books which was designed to give a general view of ancient classical literature to readers unacquainted with the classical languages. The design has been carried out in the most admirable manner; and those who are unable to read either Greek or Latin may gain from these small books a very complete idea of the works of any classical author. None of them contains a full translation of any one work, but each serves as an instructive introduction to such, and contains further information respecting the circumstances and historical relations of the particular author treated of, which makes the reader feel at home in the remote past and distant country. Those who are engaged in teaching know how much it assists a student in gaining a knowledge of details to have set before him the plan of the whole work with the parts of which he is occupied. This purpose is greatly assisted by these books; and to any one desirous of reading the works of Sophocles, for instance, we cannot conceive a better introduction than the volume by Clifton Collins in this series. We have spoken from time to time of most of the included works as they have been issued, and we regret to have to announce that the last publication is now before us. The series consists of twenty volumes. It ought to find a place in every school library; but it will not be of less value or interest to many who have long left school and have almost forgotten all the Greek and Latin they learnt there. Of the particular volume before us we can report that it is equal in workmanship though not in the interest of the subject to its predecessors. Lord Neaves was admirably qualified by scholarship and intellectual sympathy to be the interpreter of the epigrammatists of Greece.

*The Sacred Poetry of Early Religions.* By R. W. CHURCH, M.A., Dean of St. Paul's. (Macmillan and Co.) This little book consists of two lectures delivered by the Dean of St. Paul's in the cathedral. The first is on the Vedas, the sacred books of primitive Indian religion. The second is on the Hebrew Psalms. To many persons the first will afford much useful information: for though much has been written of a popular kind upon the subject, yet its readers are comparatively few. Of the Psalms so much has been said by preachers, and so much is known by all, that it is a matter of surprise that anything more can be written that has freshness. Dean Church has succeeded in doing so. His lecture is full of beauty, and is a most interesting description of the deep religiousness which finds expression in the Psalms.

"B," an Autobiography. By E. DYNE FENTON. (Sampson Low, Marston, Low and Searle.) This is a novel of an original and superior character,



marked by singular freshness of style as well as freshness of incident, which cannot be said of most of the three-volume novels that are published. The title is odd, but when explained, seems quite natural. "B's" father was a retired major, and a martinet in the government of his family, having, however, sorrowful reason for such an enforcement of discipline as he believed would assist to form good habits. He registered the offences of his children in a sort of ledger under alphabetical letters, and our hero was letter "B," by which name he was familiarly called. The tale, as a tale, is amusing; the characters are well and very distinctly drawn and keep to their individualities both in language and action throughout. The best scenes are those in lower middle-class life, into which "B" is thrown when he starts on his own career. There is a good deal that reminds one of Dickens both in the characters and in the scenes here, but there is no slavish imitation of the writer who first broke, and with marvellous success, into this untrodden sphere of English life. The love experiences are written with tenderness, purity, and pathos, and, altogether Mr. Fenton has never before written so good a book. With study, in time he might write a still better one.

*Heart's Ease in the Family.* By EMMA JANE WORBOISE. (James Clarke and Co.) Mrs. Worboise writes frequently, but never writes below her standard, nor without accomplishing her precise purpose. This is a family tale of a direct religious character, intended to illustrate the power which the piety of even a young girl may exercise, and its direct and happy influence. "Heart's Ease," as she came to be called, was thrown an orphan into the family of her uncle and aunt, where she did not receive the best of treatment from a hard woman and a listless and indifferent man. How, unconsciously to herself, she gradually become the centre of affection, of hope, and of trust, we will let Mrs. Worboise tell for herself, just remarking that this is one of the books which many mothers will wish to put into the hands of their growing daughters.

*Warning against Superstition. In Four Sermons for the Day.* By J. LLEWELLYN DAVIES, M.A. (Macmillan and Co.) These sermons, characterised by all Mr. Davies's breadth of tone, deal with just the topics of "the day" which it is essential for most preachers to deal with if they wish to retain their influence. The first is on "Light and Health"—Christ being the "Light of the world, and the bringer of saving health to man-kind." Mr. Davies looks forward to the time when the Spiritual Kingdom of the Son of Man shall prevail "over all its foes," when will come "the triumph of light over darkness, of health over corruption." What prevents this? The preacher notices, with subtle observation, the danger of following after religion simply, without taking into account the quality of the religion to be pursued, and he thinks that we ought to be prepared boldly to interrogate the modes of the religions of our day. He adverts here, especially, to the tendency to ultra-Romanism. This is followed up in the second sermon, on "Sensuous Awe," in which some fine distinctions are drawn between the artificial awe excited by stimulating services and the pure spiritual awe excited by the consciousness of the love and purity of God. The sermon on "Confession and Absolution" takes us another step along the argument, but Mr. Davies is more at home in the facts of spiritual life than in the facts of ecclesiastical systems, or he would not have written as he has (p. 35) on the Roman rule with regard to Confession. It is a far sterner and more sweeping rule than he seems to imagine. The last sermon is on "Prayer," and it is an urgent enforcement of the necessity of a "spirit of prayer" as opposed to mere mechanical praying, that mechanical praying which, we believe, the constant use of unvaried forms necessarily encourages. This sermon is characterised by a high elevation of spiritual thought, and the volume, little as it is, contains more of the marrow of divinity than many text-books.

*Sacramental Confession.* By the Very Rev. JOHN S. HOWSON, D.D., Dean of Chester. (W. Isbister and Co.) Taking it as a whole, we look upon this as the very best work on Confession that the whole Ritualistic controversy has produced. Dean Howson writes with taste, with thorough scholarship, with charity, but with unbending firmness. He traverses in substance the whole Confessional controversy, exhibiting especially what is really meant by "Sacramental Confessions"—which Mr. Llewellyn Davies, as we have just intimated, does not seem to know. The definition and the history of this subject are perhaps the most valuable

chapters in this little book, and will help, where read, to clear the minds of a great many people. The dean says, "I hope I shall write without giving needless pain, without deviating from candour and courtesy, and without forgetting that the promoters of a mischievous system may themselves be honourable and earnest men." He has done this, and this constitutes the difference between his treatment of the subject and the ordinary Evangelical treatment. His statement of the doctrine of the Church of England is not, however, entirely satisfactory, and it should be possible to say more than that—"On the whole it seems to me clear, from what has been written above, that the Church of England has decisively removed private confession from its old sacramental position—that the services and rubrics in the Prayer-book are in harmony with the statement in the Church catechism, that Christ has ordained in His Church two sacraments only, as generally necessary to salvation, and that any private absolution by an English clergyman is to be viewed, not as a judicial act, but as the application of the Divine Word to the special requirements of an individual soul." But the dean's examination of this subject is thoroughly candid, and so is his defence, however inconclusive it may seem to us to be, of the forms of ordination and absolution in the Established Church. The argument in defence of the formularies of the Church has never been more fairly put by any Churchman. The pity is that so many arguments should be needed for their defence. However, we have read the dean's work with both pleasure and profit, and we believe that the same feeling will be entertained by all who are not now on the road to Rome.

#### HOME FOR LITTLE BOYS.

This flourishing and eminently useful institution, which has for its object the feeding, clothing, education, and training for industrial work of homeless and destitute little boys who are disqualified for admission to asylums or other institutions, gave its summer fête on Saturday last, in the grounds and buildings situated at Horton Kirby, near Farningham. The weather was all that could have been desired for such a celebration, and contributed in no small degree to the enjoyment of some 350 of the subscribers and friends, most of whom went down by special train. The proceedings commenced shortly before one o'clock, with an examination of the two first classes, numbering about seventy boys, which was held in the chapel, under the presidency of the Right Hon. W. E. Forster, M.P. Among the gentlemen present were the Hon. and Rev. W. Fremantle, Revs. H. McSorley and H. C. Wilson, Lord Napier and Ettrick, and Messrs. H. W. Ripley, M.P., George Hanbury, E. S. Hanbury, Francis W. Burton, James Spicer, jun., Reginald Braithwaite, W. T. Paton, Alfred Short, Robert Sinclair, Henry Spalding, W. H. Williams (treasurer), and A. O. Charles (secretary). Prayer having been offered by the Rev. Mr. Fremantle, the Rev. Mr. Wilson proceeded to examine the boys in Genesis, and their answers testified to a very satisfactory knowledge not only of that particular book, but of the Scriptures generally. A series of questions in mental arithmetic, some of them very complicated, was then put by one of the pupil teachers, and met with replies for the most part remarkably prompt and correct. The chairman, who had prefaced the examination with a humorous suggestion, that the audience might benefit by mentally solving the questions for themselves, observed at its close, that if they had acted on his advice they would be glad that their task was over. Then followed an examination in geography and English history by another pupil teacher, with equally satisfactory results. One of the questions—Have we a navy? It is important?—caused some merriment, no doubt from recollections of the recent debate on that topic. The chairman warmly congratulated the schoolmaster on the results of the examinations, which were the more satisfactory from the fact that the examiners were in a great measure strangers to the boys. Several recitations followed, concluding with Horace Walpole's reproof of Pitt, and the reply, on which Mr. Forster observed that his hon. colleague would no doubt agree with him, that if all speeches in the House were as well delivered, the reporters would have much less trouble. The prizes, which consisted chiefly of Bibles, writing-desks, and musical instruments, were then distributed. It was explained that each boy had been allowed to select his own prize, the chairman expressing a wish that a similar facility could be granted to everyone throughout life. Mr. Forster then proceeded to deliver his address, observing that the visitors would no doubt prefer to inspect the various homes themselves, and that to see the boys at work and play would afford a better idea of the working of the institution than any remarks which he could offer. He supposed that he had been invited to preside on that occasion for two reasons: the first being that the town of Bradford had been honourably associated with the institution; and the second, his own connection with the work of primary education. His experience had shown him that there was a class of

children whose case no action of the State could fully meet, and there was no doubt that that institution was the means of rescuing many who would otherwise have been utterly lost. He dwelt upon the advantage of this system of separate homes for the boys as compared with residence in one large house, and the consequent absence of home training; and he was glad to find that no additional expense had been thus incurred. Referring to educational results, as attested by the report of the Government inspector, he thought that, considering that most of the most of the boys entered the school absolutely untaught, and that being employed in industrial work, only half their time was given to learning, the report was very satisfactory. Of 165 boys presented for examination, only six had not passed. As to religious instruction, whatever might be said as to day-schools, very few would be found to advocate a purely secular system for a boarding-school. But the religious teaching must not be of a sectarian character; and though it had been objected that it must otherwise be superficial, the examinations had shown that, at any rate, in their case, the objection did not apply. It was satisfactory to know that on leaving the school the boys were not lost sight of. It was the custom to invite former scholars who had a good character from their employers to visit the school once a year, and out of 132 who had left, as many as 72 had thus attended last Whit-Monday; 28 were detained by their occupations, 11 were abroad, of 14 there was no intelligence, and only seven had turned out unsatisfactorily. Mr. Forster referred to the great care exercised in the selection of applicants for admission, and concluded by an appeal to the boys to value their advantages, and to abstain through life from all conduct which would disgrace the institution.

The morning's proceedings, which had been interspersed with pieces of school music very creditably sung by the boys, then terminated, and the company adjourned to the school for luncheon, after which the toasts usual on such occasions were given and responded to by the chairman (who expressed a wish that all educational duties were as pleasantly discharged), the treasurer, Mr. John Glover, Lord Napier, and Mr. Ripley. The remainder of the afternoon was very pleasantly spent in watching the boys at their various occupations of knitting, tailoring, carpentering, printing, shoemaking, &c., in listening to their band (conducted by Mr. E. Hare), and in inspecting the arrangements of the ten separate homes throughout which the 300 boys are distributed. A series of athletic sports brought the day to a close, and the bright and cheerful appearance of the boys, both at work and play, and the neatness and order prevailing throughout the entire establishment, were the theme of general admiration, while the brilliance of the flowers and the beauties of the landscape contributed an additional element to the enjoyment of the visitors.

#### THE HANDEL FESTIVAL.

Now that the Handel Festival of 1874 has concluded, we are able to state our impressions of the arrangements and performances as a whole. First, as to the acoustic contrivances at the Crystal Palace; as much has been done as possible to counteract the disadvantages under which solo music must necessarily be performed in so enormous an area and so vast a space as the central transept. Large canvas veils were suspended from the northern and southern ends of the transept, and continued into the galleries, shutting off the part devoted to music from the rest of the building. We are glad to report that the effect of these and other contrivances was eminently satisfactory. We have never before heard such good effects from solo voices in the Handel Orchestra as on this occasion. Nothing can make such a huge space well adapted to solo music, but by concentrating the sound the disadvantages of singing in so large a room have been to some extent modified, and the solo music was heard by a large proportion of the audience with real comfort and enjoyment.

We think we may congratulate the musical directors on having a better trained choir than on previous occasions. With very few exceptions the choral music was almost faultlessly rendered. We do not think this is to be attributed to any additional care in rehearsing for these special performances, nor to frequent opportunities of practising during the last three years. In fact, they have not met very often as a united body. Scarcely any music was performed by the festival choir last year—they did not meet more than two or three times; and the year before their opportunities were not much greater. For the festival just concluded they had only three rehearsals, exclusive of the so-called rehearsal on the 19th, which was rather the first day's performance. We believe that the superior quality of the choir is rather to be attributed to the composition of the choir itself, and to the increased prevalence of choral singing. Most of the members belong to other societies, and have become by constant practice really accomplished sight-singers. Then it must be remembered that on these occasions the choir is reinforced by additional voices from various sources. The chorus-singers from the Italian Opera are scattered through the company; the most practised and enthusiastic members of the provincial choral societies are there; the northern counties, that so abound in noble voices, send their choicest representatives; and many of the best cathedral singers



from all parts of the country are present. During the last part of the final performance the various superintendents of the vocalists may be seen distributing little documents among these visitors from the country, each representing an *honorarium* of three pounds for their services. With such materials as these, every member of the vast chorus being bent on doing his best, putting as much spirit and energy and accuracy as he has at his command into individual work, it would be strange, indeed, if the result were not splendid. It scarcely needs the mastery *baton* of Sir Michael Costa to keep such a body of musicians in order, he could hardly make them go wrong if he tried to do so. These additions were, however, chiefly to the alto, tenor, and bass portions of the choir, leaving the sopranos comparatively non-reinforced. Consequently the sopranos were occasionally observed to be weak, and unable to maintain their proportion of sound amidst the massive tones of the other parts. We must not omit to mention the splendid quality of the instrumental part of the performance. Perhaps such a company of violinists never met before, and under the presidency of M. Sainton they left nothing to be desired. Many highly cultivated amateurs joined them—we observed here and there a clergyman with long cassock-like coat and perhaps a cross of some High Church guild hanging from his vest—officers of high rank and gentlemen of the learned professions lent their aid. General culture as well as musical skill were combined to secure a satisfactory intellectual rendering of some of the grandest compositions that human genius has ever produced. The choir really ceased to represent the Sacred Harmonic Society or any other society, it swelled to the dignity and proportions of a National assembly, a sort of musical parliament or congress, and it seemed to us that it sang its own eulogy in the chorus in Egypt, which declares, "There was not one feeble person among their tribes." For such a body of musicians, two or three rehearsals of music of so simple a structure as most of Handel's choruses are, is quite enough. We could see this by the marked improvement of Wednesday's performance as compared with that of the public rehearsal on the preceding Friday. On the Friday there were some instances of imperfect attack and rather unsteady time; but these weak points were instantly detected by the singers themselves, and in most cases the imperfections did not recur in the second performance. It must be admitted that Handel's music is especially adapted for such colossal rendering, with necessarily infrequent rehearsal. Though massive and grand, it has not the elaborate decoration and intricate counterpoint of Bach's equally sublime choral writing,—nor the delicate phrasing of Mendelssohn's,—nor the chromatic intervals and startling modulations of Spohr's or Beethoven's. We do not expect ever to hear the "Passion Music"—perhaps not even the "Elijah," given by the festival choir. They could conquer the difficulties of these oratorios if they had the opportunity of doing so; but they must at present restrict themselves to music which can be mastered by a few rehearsals, instead of many, and such for the most part is Handel's. Moreover, the music sung at the first and third performances—the "Messiah" and "Israel in Egypt"—was so well-known that scarcely any rehearsal was needed, and two out of the three rehearsals were devoted to the new music which was sung at the selections on the second day.

It may be a very heretical suggestion, but we will nevertheless venture to make it, that we see no reason why the traditional custom of giving the whole of the "Messiah" and the whole of the "Israel in Egypt" should not be abandoned on these occasions. We quite admit the pre-eminence of these compositions, and it may be presumed that the success which always attends the performance of them is a very powerful argument for their perpetual repetition. But it is unquestionable that the reception accorded to the selection was in many respects more hearty than that of the two "regulation" oratorios, and we are sure that the interest it excited was greater among genuine amateurs, a class which is every year becoming larger, and is already quite sufficiently numerous to deserve consideration even in planning the programme of a Handel festival. If the "Messiah" and "Israel in Egypt" have such paramount claims that they must form the principal feature of the festival, we think such a claim would be fully met by assigning to them one-third, instead of two-thirds, of the entire programme. If the principal choruses from these two oratorios and the solos best adapted for festival performance were combined for one performance, we think sufficient homage would be paid to their pre-eminence, and an opportunity would be acquired of presenting other less known compositions which ought to take their turn instead of being crowded out by works which everybody knows, and which are more frequently performed than any existing compositions of the same class. By this arrangement there would be no necessity for a selection of enormous length for one day, contrasting rather anomalously with the third day's performance, which is not much more than half the length of the second. The "Israel in Egypt" is indeed scarcely enough for one of these performances. Consisting almost entirely of choruses, mostly double, it scarcely occupies more than the time allotted to the first part of the selection. At the festival of 1871, the contrast was even greater, as the selection was much longer, occupying about five hours in performance, while the "Israel" takes a little more than two hours. If two or three rehearsals are sufficient to qualify the choir to sing

the new music of the selection, certainly five or six would be sufficient if the new matter occupied two days instead of one, and we are sure the choir would gladly take this additional trouble. Perhaps even the extra rehearsals necessary might be partly managed by taking some of them in the two intervening years when there is no festival, and very little for the choir to do: but this is perhaps a crude suggestion. At any rate, we believe that the interest of the festival would be greatly enhanced if more new material was given, and the old abridged.

Last week we gave our impression of the so-called Rehearsal, and the first festival performance, the "Messiah." On Wednesday the selection was performed, and on Friday, "Israel in Egypt." Wednesday and Friday were showery days, and a grand thunder prelude gave its keynote as if anticipating a sympathetic response in the works of the Jupiter Tonans of musicians, and the chorus which soon followed, "When his loud voice in thunder spoke." The selection consisted of extracts from several of Handel's less-known works, sacred and secular. The melodious and joyous occasional overture opened the performance. Then followed three choruses, an alto solo, exquisitely sung by Madame Trebelli-Bettini, and the "Dead March," all taken from "Saul." The chorus, "Envy, eldest born of Hell," was one of the finest things in the whole. The steady recurrence of the "ground bass," a descending octave of notes which is constantly repeated throughout the chorus, excepting during the episode of a few bars, shows how wonderfully Handel could harness his genius to scientific technicalities when he chose to do so, without surrendering one iota of its majesty and freedom. Then Mr. Santley sang one of the pathetic songs in "Samson" as he only can sing. Mr. Sims Reeves was the next solo performer, and his appearance was the signal for such a storm of applause as is rarely heard. He sang the same music as at the last festival, the recitative, "Deeper and deeper still"; with the air, "Waft her, angels, through the skies." His wonderful voice retains its charm and power, and he sang in his best style. Middle. Titiens followed with a lovely song from "Susanna," "If guiltless blood," a melody which instantly nestles in the vocal apartments of your memory and insists on coming to the surface over and over again for days and weeks after hearing it. Middle. Titiens sang it with extraordinary vigour. With no apparent effort her voice resounds through the vast space and fills it with rich and thrilling tones. The chorus which followed from the same work, "Righteous Heaven," is in three movements; first, a grave and solemn introduction of massive chords without counterpoint; next, a sublime choral declamation of the words,—

Yet his bolt shall quickly fly,  
Darted through the flaming sky.

after which the grave chords of the introduction return for a few bars previous to the last movement, which is a masterly fugue, to the words—

Tremble, guilt, for thou shalt find  
Wrath divine outstrips the wind.

Another alto melody, sung with an expressive, almost spiritual beauty by Madame Trebelli-Bettini, was followed by the "Gloria" from the Utrecht "Jubilate," a work which is little known, but which certainly deserves to be presented in its totality if it contains much music of the massive splendour of this "Gloria."

The second part of the selection consisted in secular music, and was opened by an organ concerto, the solo performer being Mr. Best. This was in many respects one of the most interesting features of the festival. The concerto contains three movements, the first and last *allegro*, the second *andante* with a short *adagio* introduction to the last movement. All are full of melody and interest, and during the first movement Mr. Best introduced a *cadenza* of his own of wonderful beauty reproducing in new combinations all the *motivi* of the movement, with fresh developments and episodes. After this a selection from "Acis and Galatea" came, and here occurred one of those curious casualties which will sometimes occur with the most practised performers. The chorus, perhaps spell-bound by Mr. Best's organ-playing, or struck by a common hallucination, neglected to take up the vocal parts after the opening symphony of the first chorus, "O, the pleasures of the plains," and for some time the orchestra went on playing their accompaniments without any voices to accompany. Sir M. Costa very adroitly made them start afresh with so little confusion that it was not even observed by a large part of the audience, even of those who knew the music. Madame Lemmens-Sherrington sang the solo parts of this chorus and the following charming song, "Hush, ye pretty warbling choir," with the delicious fife (or flauto piccolo) accompaniment well played by Mr. Brossa. Next Mr. Lloyd sang the most exquisite love song ever written, and sang it with unexpected power, both of tone and expression, "Love in her eyes." Then came the difficult and elaborate chorus, "Wretched lovers." We expected some hitches here, but none occurred that we could detect; all the intricacies, and catchy surprises, and bold discordances, were rendered with faultless accuracy. Sir M. Costa was here more than usually careful in his conducting, using both hands, beating the lateral strokes with unusual precision (for in this he is often so lax that it is difficult to follow him), calling up the leading parts with eager upturned looks, and showing an anxiety which the difficulty of the chorus justified, though happily it proved to be unnecessary. Afterwards, Mr. Santley sang in splendid

style, the recitative, "I rage," and the air, "Oh, ruddier than the cherry," a song which he has made peculiarly his own; for without book he delivers it with a dramatic fire which is inimitable. The other solo performers at the selection, were Mr. Vernon Rigby, Mr. Cummings, and Signor Agnesi. Signor Agnesi sang the brilliant song, from "Alexander's Feast," "Revenge Timotheus cries," which was preceded by the noble chorus, "The many rend the skies." The well-known and ever-charming, "See the conquering hero comes," brought the selection to a close.

We need not say much about Friday's performance. The "Israel in Egypt" is so well known that it is difficult to say anything fresh about it. Some of the choruses are among the most difficult that Handel ever wrote, and we must allow that one of them went rather unsteadily, not having been "attacked" with sufficient precision. But this was an exception which only made the rule more conspicuous. As usual the stately and picturesque "Hailstone Chorus" was deservedly encored, and so was the majestic duet, "The Lord is a Man-of-war," capably sung by Mr. Santley and Signor Foli. Here again Mr. Sims Reeves reappeared, and sang the great song, "The enemy said," to an audience that was hushed to almost breathless stillness while he was singing, and then, by reaction hurled into a tumult of excited applause when he ceased. The other solo parts were given by Mmes. Lemmens-Sherrington, Otto-Alvaleben, and Patey, and Mr. Kerr Gedge.

The general arrangements of the festival were good, and reflected great credit on the organising tact and foresight of the new secretary to the Crystal Palace, Major S. Flood Page, and the manager, Mr. Wilkinson.

#### THE PRISON MINISTERS BILL.

The Howard Association has presented the following petition to Parliament, in reference to the above bill, for its extension, on a more general basis, in accordance with the principles of religious liberty. The committee believe that the bill affords an opportunity for usefully calling the attention of Parliament and the public to the points urged in the memorial. It is, however, doubtful whether the bill can pass this session in any form, owing to the state of Parliamentary business:—

To the Honorable the Commons of the United Kingdom, in Parliament assembled.

This petition of the Howard Association (instituted for the promotion of the best methods of the treatment and prevention of crime) respectfully sheweth:—

That your petitioners observe that a bill is before Parliament for affording further facilities and remuneration for the services of religious ministers in prisons. Your petitioners express no sectarian prejudices in reference to this matter, being sensible of the sacred and intrinsic efficacy of the Gospel, when truly preached, either by Protestants or Roman Catholics, and being cognisant of the value of the labours both of many Anglican ministers, in gaols in this country, and of religious Roman Catholics also, especially in Irish prisons, and in the reformation of female convicts in particular.

Your petitioners desire rather to extend than to oppose this bill. They wish that greater and more systematic facilities should be afforded for judicious persons of all denominations to visit and instruct prisoners gratuitously (subject to the approval of the visiting justices and governors). Such gratuitous visitation has been unduly restricted since the paid chaplaincies of two or three denominations have been increased.

When your petitioners remember that John Howard, the illustrious friend of prisoners, was a "Congregationalist"; that the active prison visitors associated with John Wesley and George Whitefield were Methodists; that Elizabeth Fry and Joseph John Gurney were "Friends"; that the family of the Hills and Miss Mary Carpenter, so honourably known in connection with prison reform, are, or have been, Unitarians; and that good-hearted Jews, also, have usefully striven to benefit prisoners—they are the more desirous that the somewhat too sectarian features of the present "Prison Ministers' Bill" should be modified, in a broader and more generous way.

It is also practically important that, as the praiseworthy principle of separating prisoners from evil companionship is being increasingly adopted in our gaols, greater facilities for intercourse with the moral and the good should be afforded, lest mischievous solitude be substituted for beneficent separation.

Your petitioners, therefore, now memorialise your Honourable House to insert clauses in the "Prison Ministers' Act," or otherwise so to modify it, as to grant further facilities for the gratuitous religious, moral, and secular instruction of prisoners (under due restrictions), by suitable persons of any of the Christian or Jewish denominations, in addition to the existing chaplains of some two or three religious bodies, valuable as the latter are in their respective spheres.

And your petitioners will ever pray, &c.

Signed, on behalf of the Howard Association, at a meeting of its executive committee, held at 5, Bishopsgate-street Without, London, E.C., June 11, 1874.

For the Committee, { ROBERT CLARK, Chairman,  
Corryville, Kensington.  
EDMUND STURGE, London.  
STAFFORD ALLEN, Up. Clapton.  
WILLIAM TALLACK, Secretary.

According to the *London Medical Record*, Professor Piazzi Smyth has resigned his fellowship in the Royal Society because that body refuses to receive a paper in which he claims to have proved that the Great Pyramid was built by Melchisedec under Divine inspiration.



## Epitome of News.

Her Majesty the Queen received on Saturday at Windsor Castle, a large party of blind students from the Normal College at Upper Norwood, and, having entertained them with a luncheon, heard their musical performances in St. George's Hall, where likewise their proficiency in several studies was demonstrated. The ages of the pupils ranged from eight years up to about twenty-five. The Queen shook hands with the whole party, expressed deep sympathy and interest in their welfare, and said the institution would have her prayers for its continued prosperity.

Her Majesty and Princess Beatrice, on Saturday afternoon, drove to Cliveden, and visited the Duchess of Westminster. On Sunday morning the Queen attended Divine service in the Royal Mausoleum at Frogmore, and Her Majesty received the Holy Communion, together with their Royal Highnesses Princess Christian and Princess Beatrice, and some of the household.

Her Majesty, accompanied by Princess Beatrice and Prince and Princess Christian, was present yesterday afternoon at a garden party given by the Prince and Princess of Wales at Chiswick.

It is authoritatively announced that there is no truth in the statement of the *St. Petersburg Gazette* that the Queen intends to visit St. Petersburg.

A grand banquet was given by the Corporation of the Trinity House, on Saturday, to the Prince of Wales, the Duke of Connaught, Prince Christian, Prince Edward of Saxe-Weimar, the Lord Chancellor, several of Her Majesty's Ministers, and many persons variously distinguished.

The Crown Prince and Princess of Prussia are expected to land at Ryde on Friday en route for Sandown, where they will sojourn awhile.

The Empress of Austria, travelling incognito as the Countess of Hohenembs, intends to reside for a portion of August and September at Ventnor. Her Majesty's visit will be of a strictly private character.

Mr. Charles Gilpin, M.P., has so far recovered from his late severe illness as to be able to leave London for Tunbridge Wells.

The death is announced of Viscountess Amberley after a short illness.

The funeral of Sir Stephen Glynne took place at Hawarden on Thursday. Mr. Gladstone and Lord Lyttelton were chief mourners. Mrs. and the Misses Gladstone were present in the church, where the funeral service was performed by the Rev. S. Gladstone.

Upwards of 18,000 female signatures, among them being those of Florence Nightingale, Harriet Martineau, Mary Carpenter, Lady Anna Gore Langton, Miss Frances Power Cobbe, Miss Thackeray, Miss Anna Swanwick, and many other ladies eminent for their intellectual attainments and social position, have been attached to a memorial which has been addressed to Mr. Disraeli, praying him to support the bill for removing the electoral disabilities of women. The Premier, in his reply, expressed himself as much honoured by such an offering. A similar memorial has been sent to Mr. Gladstone.

The *Inquirer* announces with regret the resignation by the Rev. James Martineau, of the principality of Manchester New College, which he has occupied for thirty-three years, in order to devote the declining years of his life to the preparation and publication of his lectures. Professor Russell Martineau has also resigned his position in the same college owing to ill health.

A movement is on foot for the establishment of a new West End Liberal Club, which is to cost 200,000*l.*, and to offer the attractions of a first-class London club for 2500 members. The Duke of Devonshire is to be president.

Ald. Ellis and Mr. James Shaw were on Wednesday elected sheriffs of London.

At a meeting of the Metropolitan Association for Improving the Dwellings of the Industrious Classes, held on Thursday, Lord Claud Hamilton in the chair, a dividend of 4½ per cent. was declared. The Earl of Shaftesbury said that if the ratepayers of the metropolis would consent to a large immediate outlay through the Board of Works, in amending the house-accommodation of the poor, they would reap great benefit themselves and confer an almost inestimable boon on posterity.

Mr. H. M. Stanley, the discoverer of Livingstone, has sailed for New York.

On Friday the troops engaged in the manoeuvres at Aldershot fought a bloodless fight, in which General Parke's division defeated General Smith's. The Prince of Wales afterwards inspected the soldiers.

The Society of Painters in Water Colours has lost, by the death of Miss Eliza Sharpe, one of its oldest members. The lady was connected with the society for more than forty years.

At Friday's meeting of the Metropolitan Board of Works, the report of a committee was adopted, recommending, amongst other payments, one of 497,000*l.* to the Duke of Northumberland and Earl Percy, M.P., as the purchase-money of Northumberland House and the adjacent property. Arrangements are to be made which will enable the public to view this historic mansion and its grounds after its transfer to the board.

Mr. Josiah Buttifant, secretary of the Norfolk and Norwich Provident Building Society, has been for several days missing from that city, and it is alleged that he is a defaulter to a considerable amount. Defalcations have been discovered to the amount of 2,500*l.*

Jewellery and decorations which belonged to the late Duke of Brunswick were on Tuesday sold at Messrs. Debenham and Storr's rooms. The prices were unequal, the highest sum, 2,000*l.* being given for an opal ornament.

Early on Sunday morning, Mr. Baker, surgeon, of Junction-road, Upper Holloway, being restless and unable to sleep, went to his surgery in the dark to obtain a composing draught, but he unfortunately took a dose of carbolic acid by mistake. Soon afterwards he was taken ill, and died.

The *Athenæum* announces the death of Mr. Howard Staunton, the Shakespearian commentator and great chess-player.

The *Civil Service Review* understands that it is in contemplation to employ a number of female clerks in the Savings' Bank Department of the General Post Office.

Congratulatory telegrams have passed between Her Majesty the Queen of England and the Emperor of Brazil on the completion of the new telegraphic cable between the two countries.

In conjunction with the making of the new Charing Cross-street the piece of land long in dispute on the Thames Embankment is to become the property of the Metropolitan Board, and to be laid out as an ornamental garden for the people of London.

Frances Stewart, forty-two years of age, who was convicted at the late sessions of the Central Criminal Court of having murdered her grandchild, was executed within the walls of Newgate on Monday morning.

There was a considerable supply of house coals on offer at the coal market on Monday, and a reduction of 1*s.* was submitted to. Prices have thus receded to within 6*d.* of the rates of a fortnight ago, before the advance of 2*s.* 6*d.* was obtained.

A special meeting of the Court of Common Council was held on Monday to consider the course to be adopted with regard to a proposed new fruit and vegetable market in Farringdon-street, upon the site of the old building. After a discussion of some length, it was resolved that the site should be the vacant land adjoining the Metropolitan Meat Market in Smithfield.

A number of the locked-out labourers in the neighbourhood of Newmarket on Monday began a march through the principal places in the eastern and midland counties, which is to extend over several days. The men have been organised under the supervision of Mr. Henry Taylor. Amongst the places to be visited this week are Cambridge, Bedford, Olney, Northampton, Weedon, Coventry, and Birmingham.

At Galway, yesterday, the declaration of the poll showed that 726 votes had been recorded for Dr. Ward, the Home-Rule candidate, and 288 for Mr. Monahan, Q.C., who came forward in the Liberal interest.

## Miscellaneous.

MR. HAMPDEN AND HIS WAGER.—It will be remembered that this eccentric gentleman repeatedly offered to bet any one 500*l.* that the rotundity of the earth could not be proved, and that he afterwards lost his wager to a Mr. Walsh. Recently he has commenced an action to recover his money from Mr. Walsh, on the ground that wagering is illegal; and yesterday the case came on for trial in the Court of Queen's Bench. The Lord Chief Justice, however, advised that the matter should be converted into a special case for the determination of the judges, and this was assented to by both parties.

VIVISECTION.—The Congress of the English and Foreign Societies for the Prevention of Cruelty to Animals continued its sittings on Thursday at the rooms of the Society of Arts, under the presidency of the Bishop of Gloucester and Bristol. There was a long discussion on vivisection, and ultimately the following resolution was carried unanimously:—"That painful experiments on living animals, if not already illegal, should be forbidden by law except under licence and precautions for publicity, and that no experiments on living animals should be permitted except under the same precautions." Votes of thanks were given to the Bishop of Manchester for his sermon, and to the Queen for her letter; and the council was directed to have the former printed in three languages. Frankfurt-on-the-Maine was chosen as the place of meeting for the next Congress, to be held in 1875. The delegates were afterwards entertained by the Baroness-Burdett-Coutts at Holly Lodge, Highgate.

ST. GEORGE'S HALL.—Mr. and Mrs. German Reed have replaced *Mildred's Well* in their programme with a new sketch by Mr. F. C. Burnand, entitled *One too Many*. The plot of the piece is of but slight construction, the interest turning on the sundry incidents in the outset of the married life of a young couple bearing the romantic names of "Ferdinand" and "Bertha Florinda"; these and other characters being sustained in a very lively fashion by Mr. German Reed, Miss L. Braham, Mr. Alfred Reed, Mr. W. A. Law, and Mr. Corney Grain. The music by Mr. F. H. Cowen is tasteful and appropriate, and some of it is highly appreciated by the audience at St. George's Hall. The earlier part of the performance is still followed by Mr. Corney Grain's musical medley, *A Day in Town*, the final piece in the programme being supplied by the recently noticed *He's Coming!*—also by Mr. Burnand—with music by Mr. German Reed.

UNIVERSITY OF LONDON.—The following is a list of the candidates who have passed the recent M.A. examination:—

## M.A. EXAMINATION.

BRANCH I.—Classics.  
Thompson, E. S. . . . Christ's College, Cambridge.  
(Gold Medal) . . .  
Thompson, A. . . . St. Cuthbert's College, Ushaw.  
BRANCH II.—Mathematics and Natural Philosophy.  
Lord, J. W. (Gld. Ml.) . . . Trinity College, Cambridge.  
BRANCH III.—Logic and Moral Philosophy, Political Philosophy, History of Philosophy, and Political Economy.  
Ward, J. (Gld. Mdl.) . . . Trinity College, Cambridge.  
Paul, J. W. . . . Western College.  
\*Badland, C. D. . . . Manchester New and Univ. Coll.  
\*Browne, V. S. . . . St. Cuthbert's College, Ushaw.  
Hopkins, A. B. . . . Private study.  
Browne, W. J. . . . Private study.  
\*Lovett, R. . . . Cheshunt College.  
\*Sale, S. G. . . . Private study.

THE PRICE OF MEAT.—The *Daily Telegraph* of Friday says:—"It is one of the curious phenomena of commercial arithmetic that articles of consumption grow dear with wonderful rapidity when there is the least scarcity, but grow cheaper with a most remarkable tardiness when there is plenty. The fact is one which defies and contravenes the law of gravitation—for prices always fall very slowly and rise very swiftly. In this they resemble, no doubt, the lighter gases; but the practical public would like to know why they should. Here is the important article of mutton, for instance—all farmers are saying that they can only obtain very low quotations for their sheep, and the figures at the metropolitan meat market confirm the statement. Nevertheless, the prices of joints and chops remain just as high as a year or two ago, when there was such an outcry. A physician of two London dispensaries—Dr. Hooper—who sees daily in his treatment of 300 sick poor how cruelly the weak and young suffer for want of cheap, wholesome flesh meat, writes to us pointing out the discrepancy between the market and the retail prices of mutton. He says: 'I know countless cases in which chops and cutlets would do far more good than physic, especially those of poor women, who are nursing little ones upon bread and tea, because butchers' meat remains beyond their means.'"

PALESTINE EXPLORATION.—The annual meeting of the Palestine Exploration Fund was held on Tuesday at the Royal Institution. Mr. George Grove read the report, from which it appeared that the amount of income received to the present time for the year was 1,758*l.* 17*s.* 9*d.*, or 308*l.* more than was received up to the corresponding date of last year. But the expenses were higher, both in Palestine and on account of the increased number of reports issued; and the committee now require 2,500*l.* before the end of the year. A sum had been raised in the United States for a second expedition to Jordan, and a society has been instituted in Germany for the scientific exploration of Phœnicia. The report also touched on the movements of the exploring party. Lieut. C. R. Conder, R.E., officer in charge of the survey in Palestine, described the work of the expedition, observing that from the period when he was honoured with the commission the work had been pursued almost without check. Before leaving Palestine he had completed half the map, and it was expected that within four years, instead of eight, the whole of Palestine would be surveyed, unless illness and obstacles of that description intervened. The country was difficult of exploration, but the method of exploration had now become stereotyped. There were now 300 square miles added to the map, being five times the result at first expected to be accomplished. Every sheet of the map showed the wonderful accuracy of the allusions in the Old and New Testament to localities. Dr. Manning (of the Religious Tract Society), in moving a vote of thanks to the committee and to the exploring officers, enforced the necessity of an immediate exploration of the Holy Land, as the process of destruction of ancient monuments by tourists was never more rife than now. (Hear, hear.) Mr. Walter Morrison (treasurer of the fund) here took the chair on the retirement of the Dean of Westminster, and called on Mr. George Grove to second the resolution. That gentleman, in doing so, said he hoped, with Dr. Pusey, that we should soon possess an Ordnance Map of Palestine. Dr. Porter (formerly of Damascus), in supporting the resolution, expressed a conviction, founded on an intimate acquaintance with Palestine, that such a map as was now being prepared by Lieutenant Conder was absolutely necessary to the student of sacred history. The resolution was carried unanimously.

## Cleanings.

Human dignity is a most unsubstantial and wavering thing. We have seen a good deal of it lost under a broken-ribbed umbrella.

A jobbing painter in Anstruther, Fifeshire, by the death of a distant relative has come into the possession of property of the value of nearly 100,000*l.*

Colorado was a howling wilderness, without a railroad, five years ago. Now the civilising steam-whistle checks the nerves of the people for over seven hundred miles of that territory.

Going into the office in Doctors' Commons where all the wills are kept, a countryman was surprised to see such a number of large volumes, and inquired

\* Equal.



If they were Bibles. "No, sir," replied one of the clerks, "they are testaments."

This epitaph is inscribed on the grave of a Yankee smuggler. He was shot by the excisemen:—

Here I lie,  
Killed by the XI's.

An Oswego paper describes a fire by saying that "the red flames danced in the heavens and flung their fiery arms about like a black funeral pall, until Sam Jones got on the roof and doused them out with a pail of water."

The following advertisement appears in one of the daily papers:—"A lady prepares teachers (adults); finishes young ladies; simple explanations on most difficult studies; creates love of knowledge and literature; first class. Address, Agreeable Study," &c., &c. A lady who can "finish a young lady," and "create a love of knowledge" must be worth having!

A business firm in this city, to which a bill had been owing for some time, finally sent a sharp dumping note to the debtor, and received in reply a postal card, containing the following:—"Matthew xviii. 26." To this they responded: "Romans xiii. 8; Luke xii. 58." The result was the prompt return of a cheque in payment of the amount.—*Newark Advertiser.*

THE DUCHESS DE MAGENTA is credited with a *mot* that is rather smart. Alighting from her carriage at the church door at Versailles, her foot caught in her dress and she fell, but regained her feet in an instant. An ex-Minister, who rushed to her assistance, expressed a hope that she was not hurt. The duchess thanked him, and added, "You see, M. le Duc, I can get up when I fall, sooner than Ministers can."

FLOWERS FOR SICK VISITS.—The Rev. Dr. Armitage, a well-known Baptist minister of New York City, has a greenhouse in his garden, wherein he grows choice plants and flowers for the sick. On his visits to the sick he invariably carries a bouquet. It is needless to say that he is always welcomed.

MARRIAGE STATISTICS.—According to the last census of England and Wales, out of nearly 23 millions, about 13½ millions are single, the number of unmarried males and females being almost equal; but of these 8 millions, or more than two-thirds, are under 15, or, if the period is extended to 20 years, another 2 millions are added, leaving the number unmarried above 20 years of age at only 3½ millions, or scarcely one-seventh of the whole population. The remainder of the population have been married, and are either husbands or wives, or widowers and widows. At the taking of the census there were 3,883,363 husbands and 3,948,527 wives; the difference between the figures being caused by the absence from the country of 65,000 of the husbands.

AN AMERICAN EPIGRAPH.—The following touching lament for a deceased wife, from a disconsolate editor of a Missouri paper, appears in the columns of that journal:—"Thus my wife died. No more will those loving hands pull off my boots and part my back hair as only a wife can. Nor will those willing feet replenish the coal-bod or water-pail. No more will she arise amid the tempestuous storms of winter and his away to the fire without disturbing the slumbers of the man who doted on her so artlessly. Her memory is embalmed upon my heart of hearts. I wanted to embalm her body, but found I could embalm her memory cheaper. I procured of Eli Mudgett, a neighbour of mine, a very pretty gravestone. His wife was consumptive, and he kept it on hand several years in anticipation of her death. But she rallied last spring, and his hopes were blasted. Never shall I forget the poor man's grief when I asked him to part with it. 'Take it, Skinner,' he hoarsely whispered, 'and may you never know what it is to have your soul disappointed as mine has been!' and he burst into a flood of tears. His spirit was, indeed, utterly broken. I had the following epitaph engraved upon the tombstone:—"To the memory of Tabitha, wife of Moses Skinner, Esq., gentlemanly editor of the *Trombone*. Terms, three dollars a-year, invariably in advance. A kind mother and an exemplary wife. Office over Coleman's grocery, up two flights of stairs. Knock hard. We shall miss thee, mother; we shall miss thee. Job printing. Job printing solicited." Thus, like Rachel weeping for her children, did my lacerated spirit cry out in agony. But one ray of light penetrated the despair of my soul. The undertaker took his pay in job printing, and the sexton owed me a little account I should not have gotten any other way. Why should we pine at the mysterious ways of Providence and vicinity (not a conundrum)?

KINAHAN'S LL WHISKY.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the Red Seal, Pink label, and Cork branded "Kinahan's LL Whisky." Wholesale, 20, Great Titchfield-street, Oxford-st. W.

HOLLOWAY'S OINTMENT AND PILLS.—Rheumatism and nervous pains only a short time since seemed to place their victims beyond the reach of pity or help, now Holloway's discoveries yield to all such sufferers present rest, and by perseverance conduce to considerable immunity from future attacks. Cold, damp, foggy days will provoke acute tortures in constitutions susceptible to these maladies. Nothing offers so much relief as Holloway's Ointment, well rubbed upon the skin after repeated warm fomentations. Thousands of testimonies bear witness to the wonderful comfort obtained by this safe and simple treatment, which all can adopt. Holloway's Ointment, assisted by the judicious use of his Pills, is especially serviceable in assuaging the sufferings from cramp and other muscular pains.

## Births, Marriages, and Deaths.

A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

### BIRTHS.

THORNE.—March 16, at Antananarivo, Madagascar, the wife of Mr. J. C. Thorne, missionary schoolmaster, of a son, still-born.

LAWSON.—June 29, at 1, Grosvenor-crescent, the wife of Sir Wilfrid Lawson, Bart., M.P., of a daughter.

### MARRIAGES.

BEERY—HARGREAVES.—June 23, at the Congregational Church, Newcastle-under-Lyme, by the Rev. D. N. Jordan, B.A., of Manchester, assisted by the Rev. D. Horne, M.A., of Hanley, the Rev. W. Mardon Beery, minister of the above church, to Mary, only child of Mr. William Hargreaves, of Newcastle.

SMITH—SMITH.—June 10, at the Above Bar Chapel, Southampton, by the Rev. H. H. Carlisle, B.A., LL.B., Edward A. Smith, second son of Mr. G. H. Smith, of Worthing, to Mary Brendon, eldest daughter of Mr. R. S. Smith, Southampton.

YEATES—OATES.—June 24, at Belgrave Chapel, Leeds, by the Rev. James Gregory, William, eldest son of the late Mr. George Yeates, Pateley Bridge, to Rachael Ann, second surviving daughter of Mr. William Oates, Leeds.

SNAPE—STOCKBRIDGE.—June 25, at the Congregational Chapel, Foulmire, by the Rev. R. Murray, assisted by the Rev. Joseph Stockbridge, uncle of the bride, Gerald Birch Snape, Esq., youngest son of W. Snape, Esq., Lynwood, Darwen, to Amelia, youngest daughter of C. Stockbridge, Esq., Whitehall, Foulmire, Cambs.

GIBBERD—FARROW.—On 1st inst., at Clapton-park Chapel, by the Rev. T. W. Aveling, John Edward Gibberd, of Dover, to Elizabeth Jane Farrow, of Kingsland, London.

### DEATHS.

THORNE.—April 16, at Antananarivo, Eliza Wedderburn, the wife of Mr. J. C. Thorne, missionary schoolmaster, after a short but painful illness, aged 30.

SUDBURY.—June 20, John Sudbury, of Bois Hall, Halstead, in his 70th year.

DRAKE.—June 23, at Jerusalem, of typhoid fever, Charles Frederick Tyrwhitt Drake, of the Palestine Survey Expedition, youngest son of the late Lieut.-Col. W. Tyrwhitt Drake, aged 28 years.

GODDARD.—June 23, after a long and painful illness, aged 25 years, Ellen Ford Goddard, eldest daughter of E. Goddard, Esq., of Oak Hill, Ipswich.

KEYNES.—June 29, at Wimborne Minster, after four days' illness, Fanny Harriet, fourth daughter of John and Sarah Cater Keynes, aged 19 years.

WHIBLEY.—June 29, George Washington, youngest son of Richard and Elisabeth Whibley, of Sittingbourne, aged 16.

## FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills."—"Civil Service Gazette." Made simply with Boiling Water or Milk.—Sold by Grocers in Packets only, labelled—"JAMES EPPS and Co., Homoeopathic Chemists, 48, Threadneedle street, and 170, Piccadilly; Works, Euston-road, London."

MANUFACTURE OF COCOA.—"We will now give an account of the process adopted by Messrs. James Epps and Co., manufacturers of dietetic articles, at their works in the Euston-road, London."—See article in "Cassell's Household Guide."

JUNSON'S SIMPLE DYES are exceedingly useful household commodities. The process is simple, and results satisfactory, as applied to woollen and silk articles. Shetland shawls or cloths that have become yellow are good subjects for young beginners in the art of dyeing. A basin of water only required; time, five minutes! Junson's Dyes, 6d. per bottle, eighteen colours, of all Colours and Stationers.

MASSAGE OF THE INNOCENTS.—Parents valuing their children's safety will avoid soothing medicines containing opium, so frequently fatal to infants, and will use only "Stedman's Teething Powders," which are the safest and best, being free from opium. Prepared by a surgeon (not a chemist) formerly attached to a children's hospital, whose name, "Stedman," has but one "e" in it. Trade mark, a Gum Linctus. Refuse all others. Also Materfamilias Pills, a tasteless and efficient substitute for Castor Oil. Price 2s. 3d. per box. Depot—East-road, Hoxton, London, N.

### AS IT OUGHT TO BE.

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### NINETEENTH ANNUAL REPORT.

1. The new business of the nineteenth year consists of 2,307 policies, assuring £406,630, and yielding a new Annual Premium Revenue of £12,236.

2. The business remaining in force at the end of the year after deducting all lapsed policies from death, surrender, or other cause of termination, consists of 10,111 policies, assuring £3,306,338, and yielding an Annual Premium Revenue of £104,996.

3. The payments on all terminated policies during the year have been as follows:—

192 Death Claims and Bonuses .....	£33,111
26 Matured Policies and Bonuses .....	29,987
218 Policy Claims and Bonuses .....	£36,098

Surrendered Policies .....

4. The payments made by the Company on all terminated policies during nineteen years have been £255,924 on 1584 death and matured policy claims and bonuses.

5. The Accumulated Fund has increased from £311,115 to £355,202, £44,087 having been laid by in the nineteenth year.

6. The Accumulated Fund is invested in Government Securities, Freehold Ground Rents, Corporation Bonds of the City of London, Mortgages, &c., and is equal in amount to upwards of one-half of the gross premiums received on all policies in force on the Company's books.

7. The Investments and Re-investments of the year have been in—

Government Funds .....	£27,481
Ground Rents .....	27,883
Mortgages, &c. ....	17,837

£73,208

The average rate of interest thereon being £4 16s. 2d. per cent.

8. The Auditors have carefully examined the accounts and securities of the Company, and have expressed their approbation of the manner in which the accounts are kept, and the general results of the audit.

9. The steady progress of the Company should encourage the Policy-holders to continue their efforts, which have mainly placed the Company in its present satisfactory position.

May, 1874.

## ORPHAN WORKING SCHOOL,

Haverstock-hill, N.W.

400 Orphans provided for. Nearly 3,000 have been received, 85 will be admitted during the present year. Of all the applicants during the last ten years four-fifths have been elected. Children of both sexes are eligible between seven and eleven years of age. The education fits the children for useful life. As the charity depends mainly upon voluntary support, CONTRIBUTIONS are earnestly solicited.

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Office, 73, Chancery-lane, E.C.

Bankers—London Joint Stock Bank, E.C.

## ORPHAN WORKING SCHOOL.

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H. J. KELLY, R.N., Sec.

June, 1874.

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**ESTABLISHMENT for YOUNG GENTLEMEN.**—HEATHFIELD HOUSE, PARKSTONE, between Poole and Bournemouth.

This Establishment, conducted by Rev. WALTER GILL, aided by competent Masters, will REOPEN (D.V.), on THURSDAY, July 30th.

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